[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

Vol. XL.—New Series, No. 1775. LONDON: WEDNESDAY, NOVEMBER 26, 1879. { WITH SUPPLEMENT. } { PRICE 5d. POST-FREE 5½d.

CONTENTS.

Leading Articles:
Putting down Ritualism 1165
Irish Agitation 1165
Church and State in Belgium 1166
The Ecclesiastical Fight at St. Alban's 1167
The Late John Remington Mills 1167
Literature:
The Evolution of Man; Laws of Life and Mind 1168
Spedding's Essays ... 1169
Blunt's Annotated Bible 1169
The *Contemporary* Symposium on Alcohol 1170
Uncle John Vassar ... 1170
Christmas Books 1171
Brief Notices 1171
The Scottish Free Church Leaders on Disestablishment 1172
The Liberation Movement 1174
The Suspension of Mr. Mackonochie 1175
The Week 1177
Mr. R. W. Dale, M.A., on Nonconformity ... 1178
Ecclesiastical Miscellany 1179
Religious and Denominational News 1179
Religious Perils of the Age 1179
Correspondence:
Rural School Boards 1180
The School Board Elections 1180
Supplement:
Proposed Reduction of European Armaments 1189
Irish Gossip 1190
M. Jules Favre and the Theological Faculty of Paris 1190
The House of Commons 1191
The Wesleyan Missionary Society in British Guiana 1191

PUTTING DOWN RITUALISM.

The sentence of suspension against Mr. Mackonochie and the defiance with which it has been met raise many interesting questions. But we propose to deal with the subject only in its bearing on the expediency and the possible continuance of a national establishment and endowment of a particular form of religion. If the present tangle should suggest that this is rapidly becoming an intolerable anachronism, we need pay no heed to the visionaries who would substitute the establishment of a Christianity without form and void. The present system clings to its place with the tenacity of English traditional habit; but the attempt to alter and adapt it to the times would meet with a fate as tragic as the recent attempt to alter and adapt two old houses in Tottenham-court-road. Now a national Establishment and endowment of a particular form of religion necessarily implies an authority competent to fix the limits within which divergences from the common interpretation of recognised standards shall be allowed. And farther, as a matter of course, in England at any rate, the authority that decides in the last resort must be national and not ecclesiastical. All this seems natural and easy to those Churchmen who *ex animo* accept the spiritual supremacy of the Crown. And it was in reliance on the public opinion supposed to be represented by such Churchmen that Lord Beaconsfield, then Mr. Disraeli, jauntily proposed to "put down Ritualism." What was wanted was a short and simple method of bringing disobedient clergymen to the bar of judgment, and of turning them out of their benefices if they refused to conform. Such a method the clever Premier thought he discerned in the Public Worship Regulation Act, and, therefore, he adopted it as his own. The Anglican Church has before now triumphantly secured uniformity by the simple expedient of excluding all unconformable consciences. And it was naturally supposed that a mere caprice like Ritualism would be got rid of without anything like the fuss that followed the excision of Puritanism in 1662.

But times have changed, and conscience is capable of strange vagaries. The martyrs of 1662 had no wish to cling to a Church which decisively forbade them the free exercise of their convictions. They were not schismatics. They would have preferred stopping in. But they sacrificed every preference to the one necessity of obeying conscience. Yet exclusion was not to them an excommunication from the true Church. When the case became clear, all they asked was permission to go out and be let alone. The stomach of public opinion, if we may be allowed the phrase, was stronger in those days than in these. The secular authority had its way in those times; but it triumphed by means the mere memory of which now makes men burn with indignation.

It is one thing, however, to make a conscience of going out, and another to make a conscience of stopping in. The possibility of the latter case arising can scarcely have occurred to the authors of the Public Worship Regulation Act. Yet rulers who hold to the Prayer-book ought surely to have made their account with the catholic sentiment so carefully cherished by its influence. But they did nothing of the kind. They fondly imagined that they had only to pronounce the decree, and the recalcitrant Ritualist would walk out of his church into nothingness. But what if he will not? What if he clings to the altar and awaits the policeman to drag him away? Such a course is very unreasonable no doubt, as it is highly inconvenient to the great principle of the spiritual supremacy of the State. But the authors of a short and easy method with Ritualism ought to have been prepared for such a contingency. It is of no use arguing with the recusant that he is the minister of an Established Church and ought to obey its rules. This may be very reasonable, but from the Prayer-book point of view there is much force in the reply that he has always been taught to consider himself a priest of the Holy Catholic Church, and that as such he is not to be instructed in his duty by a secular tribunal. We are not attempting to deal with the worth of arguments on either side. Both sides are so utterly wrong that the ultimate issue will be decided by quite other considerations. But meanwhile it is pointless to tell such a man, as the *Record* does, that he can go outside the Church and be as Ritualistic as he likes. For he has learned from the Prayer-book that to go outside the Church is to go into outer darkness, and therefore he naturally prefers to remain within even at the expense of being worried by Lord Penzance. In the case of Mr. Mackonochie, it cannot be said that he clings to the loaves and fishes of the Establishment. These luxuries are, we imagine, not very plentiful in Baldwin's-gardens; and besides Mr. Mackonochie is a decided advocate of disestablishment. But his theory of the Church, maintained as it certainly is in the Prayer-book, makes individual secession impossible, except at the cost of spiritual death.

Now as the ultimate appeal of every secular tribunal is physical force, the immediate result is expected to be Mr. Mackonochie's imprisonment. And it is a curious illustration of the abnormal nature of the position, that the authorities who threaten him dread his imprisonment very much more than he does. Public opinion is in the main on the side of legal authority at present. But public opinion is very illogical, and when once the recalcitrant clergyman is inside the prison walls it is almost certain to veer round towards the other side. "After all," it will be said, "what is the question at issue? It is a mere matter of vestments and candles. It may be silly in clergymen to attach such importance to trifles; but then, as one of themselves has said, mankind is of three sexes—men, women, and clericals, and the ways of the last two are past finding out. A great nation should not bother itself about trivialities of that sort. *De minimis non curat lex.* A few days in prison are quite enough for such an offence; let the poor man go." Such a mode of reasoning may be more sentimental than rational, but it is not the less convincing on that account to those who indulge in it. On the whole the law is not likely to gain in dignity or respect from such a contest. It may be inevitable under the present relations of Church and State. But the fact that it is so condemns those relations as unsuited to the times. Any institution which necessitates an appeal to physical force for the repression of religious aberrations lays itself open to serious question. And if the Establishment cannot be maintained without the imprisonment of mistaken clergymen its days are numbered. In the present instance we presume that the arrest of Mr. Mackonochie, if carried out, will be the signal for fresh litigation that will open up afresh all the questions at issue. We await this anew phase of the contest with curiosity, but without much doubt as to its ultimate tendency.

IRISH AGITATION.

According to a mode of criticism commonly adopted by Conservative journals in dealing with opinions on foreign policy, the slightest hesitation in approving the Ministerial method of meeting an evil is indicative of indifference to, or even approval of, the evil in question. But no fear of such misinterpretation should deter Liberal politicians from exercising their right of independent judgment on the action of the Government in the arrest of the three Irish agitators. The *Pall Mall Gazette* is, indeed, good enough to say that the event offers to Radicals an opportunity of redeeming their characters; and the *Daily News* is treated as past hope because it has not eagerly availed itself of the chance. But there are two sides even to Irish violence. The case is complicated by undying memories of shameful wrongs perpetrated on Ireland by former generations of English rulers, and also by a doubt whether we have yet gone as far as possible in modifying English habits of government, and English laws to meet the needs of a different race. Robbery and assassination, by whatever fine names they may be called, must always receive stern condemnation and condign punishment. But the discontent and irritation, which sometimes take this criminal mode of manifestation, can never be extirpated except by removing their causes, whether those causes lie in defective institutions or in the ignorance of the people concerned.

Whether the language and conduct of the three misguided men now in prison necessitated or justified their arrest is a question which we have hardly at present sufficient evidence to determine. It is the business of a Government to obtain through its officers information inaccessible to the general public. If it is well served and well advised it may often anticipate and prevent great mischief by action which to outsiders appears premature. We trust that this may prove to be the case on the present occasion. For much as we dislike the existing Ministry, we are not so demoralised by partisanship as to desire that they should add to their mistakes by needlessly stirring up the lately smouldering fire of Irish hostility to the Union. There is much reason to believe the Parnell agitation to be much more superficial than former disturbances of Irish feeling. But if anything could make it as deep and fierce as ever, it would be a high-handed interference with freedom of speech. On the other hand the language used at some meetings and in some organs of the Home Rule party has sounded very like a deliberate incitement to a disturbance of the peace. And it is

possible the Government may have information which justifies them in thinking the certain risks of the recent arrests preferable to the indefinite peril to many ignorant and foolish men arising out of the apparent immunity of incendiary language. Of this we shall be able to form some opinion when the whole evidence has been given. For it must be borne in mind to the credit of the Ministry that they have not sheltered themselves under a suspension of *Habeas Corpus*, but have had the courage to follow the ordinary course of law, necessitating an immediate appeal to a jury.

The meeting at Balla, which was expected with apprehension on the one side and triumphant confidence on the other, has disappointed both fears and hopes. Flaming placards of a most exciting character did not succeed in bringing together more than two thousand people. The weather was discouraging, but rebellious rage that is damped by a shower of rain cannot be of a very formidable temper. Probably from motives of discretion the eviction of the hill-side farmer, against which the meeting was to be a solemn protest, had not been carried out. And though the resolutions adopted expressed satisfaction that more reasonable counsels had prevailed, it is probable that many of the attendants, who had travelled twenty miles to join the demonstration, were rather disappointed than otherwise that the continued security of the threatened farmer had deprived the proceedings of half their zest. The presence of about forty constables behind a stone wall showing the muzzles of their rifles over its top went some way to keep up the excitement; and the language used was, to say the least, vigorous. "Indignation flashing from their eyes" and "determination resting on their brows" were amongst the milder figures under which the sublime attitude of the meeting was described by the orators. But on the whole the meeting seems to have been as disappointing as a bottle of long-cherished beer, of which the expectant drinker draws the cork with ostentatious care, looking for a loud pop and a generous rush of foam, but is warned by the deadness of the sound that only an unlifted arm and a large admixture of air in the cataract of liquid will give to it the semblance of life.

While we are unwilling to condemn the Government until the reasons of their action are more fully revealed than they have been in the preliminary proceedings, we cannot profess any patience with the intolerant diatribes of some English papers on Irish perversity and unreason. A genuine union can never be effected by bullying and terrorism. It can only be brought about by reaching some common ground on which the population of the two islands can feel together. Whatever may be the peculiarities of the Irish nature, we cannot believe either in the insanity or the malevolence of a whole people; or, indeed, of any considerable section of it. The proverb that where there is smoke there must be fire, is true of any general and persistent discontent amongst the population of a country. The anti-rent agitation is doubtless as unjust as it is vexatious and perplexing. But we are bound not to forget that it is only a passing phase of traditional vengeance against wholesale confiscations, in which, not individuals only, but a whole race were cut off from their ancestral possessions and customs. And these confiscations were aggravated by the relentless hostility of the conquering race against the religion, the language, and the substantial interests of the conquered, such as cannot be more than rivalled in wickedness by anything in history. We ought not to be surprised if the feelings inherited from those times are stubborn of conviction and deaf to reason. Nay more, we should be prepared to find that some institutions forced by such means upon an unwilling people can never be naturalised. One of these was the Church Establishment which is gone. It may be that another is the system of land tenure borrowed from England. Reforms in this latter have only been half accomplished. Would that the hand which wrought them could complete the work!

THE POSITION OF MR. GLADSTONE.

It is quite too early for us to pretend to discuss the import of Mr. Gladstone's visit to Scotland. His speeches have yet to be weighed; his attitude in relation to the Government, his own party, and the nation to be considered. As we write the signs point to a reception by our Northern friends more magnificent and enthusiastic than has fallen to the lot of any public man within living memory. It is *not*, however, too early to prophesy that the public position of the right. hon. gentleman will be materially different when he quits Scotland from what it was when, on Monday last, he crossed the Tweed. He has gone to take Midlothian by assault; he may, perhaps—if such be in harmony with his wishes—be elevated by popular acclaim to the high position of heir-apparent of the Premiership, and it may rest altogether with Mr. Gladstone himself whether that shall become his recognised position.

Party and public aspects of great national questions, of which this is in reality one, do not always coincide. What may suit the interests of the chief members of the Liberal party—and we speak not merely of the official section, but of a wider circle beyond them—does not necessarily harmonise with the aspirations of the mass of their supporters. There is of course much to be said for their view of the case; and, indeed, it ought not to be ignored. When Mr. Gladstone, nearly six years ago, ceased to be Prime Minister, he also formally retired from his titular position of leader of the Opposition in the House of Commons, and renounced all intention of re-entering official life. During these many years, in the cold shade of Opposition, the Marquis of Hartington has represented the Liberal party, and worked for it; and general testimony, especially during the last two years, has been borne to his loyalty of purpose, his prudence, tact, and straightforwardness. His lordship has developed into a Liberal statesman of a very serviceable kind, and one who has shown many eminent qualifications for his position, and who has, in the main, satisfied both his moderate and his advanced supporters. Throughout this period till recently it has been assumed that the leader of the Opposition in the Commons would, on the return of the Liberals to power, become the Government leader.

It may be that this expectation is not destined to be realised. One conspicuous Liberal organ, by no means insensible to party obligations, hails Mr. Gladstone as the coming man—the master spirit that must either have supreme rule in the councils of the Liberal party, or retire into private life. What is now occurring in Scotland may go far to solve the problem. Mr. Gladstone has gone to Midlothian not to serve any personal or ambitious ends, but at the call, and to serve the interests of, his party. An electioneering campaign is likely to develop into a spontaneous and overwhelming display of Scottish national feeling in favour of the great Liberal statesman, which will perhaps be re-echoed on this side the Tweed; and that enthusiasm may become so intense and universal as to set aside all party arrangements, however well contrived, and oblige the Liberal leaders to yield to the popular demand.

We merely indicate the probable approach of a political crisis that may bring about a new era in the position of the Liberal party. In another week the actual drift of events will have cleared up all uncertainty, and perhaps have immeasurably increased Mr. Gladstone's responsibilities. A man of his high-minded nature and lofty patriotism may be as well content—if such should appear to be the path of duty—to serve his country in a comparatively humble, as in an exalted capacity; to undertake, under the leadership of a colleague, the duties of a Chancellor of the Exchequer with as much willingness as to discharge the functions of Premier. But there are times when the national will is so clearly and vehemently expressed as to become irresistible. At such junctures it sets at naught the otherwise convenient decisions of leaders, and compels acts of self-abnegation on all sides. If Mr. Gladstone should take the sober Scotch people by storm, the effect will be felt throughout the country, and cannot fail to have a potent influence upon the policy and arrangements of the Liberal leaders.

CHURCH AND STATE IN BELGIUM.

Deep interest centres just now in the prolonged conflict between the civil and the ecclesiastical authorities in Belgium. The dispute of centuries is being waged in that country, as to whether the Government or the priesthood shall be supreme. By the existing constitution full religious liberty is granted, and ministers of all denominations may draw part of their stipends from the national treasury. The sums thus granted by a recent budget were four and a-half millions of francs (180,000*l.*) to the Roman Catholics, who comprise more than 99 per cent. of the population; 69,366 francs to Protestants, numbering about 13,000; and 11,220 francs to Jews, who number some 1,500. The Romish clergy have never done more than sullenly acquiesce in this toleration of the comparatively few heretics, but they have found a revenge in securing almost the entire monopoly of education. This is mainly in the hands of the Jesuits, who have more pupils than the royal athenæums and other upper and middle-class schools; while the Roman Catholic University of Louvain had, until recently, twice as many students as were found in the two State Universities combined. Notwithstanding all this, elementary education is by no means general or efficient. As usual, the priests have been chiefly solicitous to consolidate and extend their own power. The Minister of Justice stated last week in the Belgian Chamber that the clergy are too numerous, and pass their time in political agitation. Another speaker, M. Janson, the Radical Deputy for Brussels, demanded the suppression of all the illegal privileges hitherto granted to the clergy, such as the corporate rights of certain religious communities, the payment of subsidies to the great seminaries, foundations for the saying of masses, and the exemption of seminaries from military service. Another deputy spoke in favour of having all the acts of the clergy which were contrary to law judged immediately by the civil tribunals, and of proportioning the salaries paid to the clergy to the number of people requiring their services.

The immediate occasion of this debate was the high-handed procedure of the Belgian bishops with regard to the recent education law, which curtails the clerical power. One method adopted was to threaten with excommunication all teachers who accepted the new enactment. To escape this spiritual censure, no fewer than 2,472 teachers have already resigned their posts, and the number is daily increasing. The Government have not been slow to accept the gage of battle thus thrown down by the priests, and they have made the country and Europe understand that this is only part of a much larger question that has to be fought out, involving the entire relations of Belgium with the Vatican. Accordingly the Premier, M. Frère-Orban, at a crowded meeting of the Chamber last week, entered into full explanations. He alleged that for eight years, under a Catholic Cabinet, and encouraged by Pius IX., the clergy had been engaged in a movement hostile to Belgian national institutions. In 1871, and again two years later, the then Pope had pronounced three allocutions addressed to young men, denouncing Liberal Catholics as more dangerous than Communists. These views were hailed by the Ultramontane Press and clergy, and nowhere with greater delight than in Belgium. The professor of political economy at Louvain denounced in strong language the religious and political liberties secured by the constitution, and when, being a Government official, he was properly rebuked for this indecorous conduct, the Pope sent him a testimony of special approbation. Extreme journalists, devoted to clerical interests, also received similar marks of approval from Rome. The priests and the bishops furbished up and

used, as far as they dared, the old weapons of persecution; so that the Government were constrained, in the Speech from the Throne, at the opening of the session of 1877, to express a determination to uphold the constitution and to defend the popular liberties. The legation was withdrawn from the Vatican; and with a view of raising an internal barrier against attacks upon civil rights, a Ministry of Public Instruction was created.

This precipitated a crisis. The Clerical party found it convenient to proclaim that the appointment was intended as a declaration of war against Catholics; because it was seen that the priests would no longer have the supreme control of education. Some of the Belgian bishops rendered themselves conspicuous by their fierce denunciations of the new educational law, and by their attitude of antagonism to the Government. But their superiors at Rome discerned danger in this defiant attitude. The Vatican has usually been astute enough to be politic and crafty, when such a course was more likely to secure its ends. The Papal Secretary of State told the Belgian representative so long ago as July, 1878, that he deplored and disapproved of the attacks on the national liberties made by certain Catholic journalists. Later on, Cardinal Nina, the new Secretary of State, said that the present Pope had instructed him to give the most absolute assurance that such attacks would receive no encouragement or support at Rome, and that the Pope had particularly recommended Belgians to be obedient to the laws of their country, which, he said, were so favourable to the development of the interests of their religion. Further, it was officially stated that the Pope did not associate himself with the episcopal manifestations on the education controversy. But here the characteristic subtlety of Romanism appeared. A diplomatic document was sent to the Belgian Cabinet stating that while the Vatican recognised that the bishops were correct as to doctrine, they had drawn inopportune deductions from principles which were in themselves just, and had pushed those conclusions too far. In other words, the Ultramontane claim to be supreme over civil affairs was just and valid; only, this was not the time or the occasion to enforce it! The Pope added that the bishops had acted within their strict rights, but they had done so on their own responsibility.

All this was publicly stated by the Belgian Premier in his place in Parliament. The zealots among the Clerical factions are furious, but for the most part their speakers and writers have taken the cue from Rome. They have turned round, and protest their admiration of and their fidelity to the constitution, which, until a few weeks ago, they declared to be the direct work of Satan. On the other hand, the advanced Liberals of the country hold that the Pope has really made no concessions, but has only temporised before a threatening storm. One thing, however, is certain. The events of the last year or two, and especially the debates in the Chamber, will encourage and reinforce the ranks of those who have long been demanding a complete separation between the State and the subsidised churches. The absolute and irreconcilable incompatibility between a dominant priesthood and freedom is also brought out into bold relief, for the warning of modern statesmen. The battle for supremacy is deferred, not ended; and the sooner it is fought out the better will it be, not only for Belgium but for humanity and the cause of true progress. Romanism in that country is strong by reason of its numbers and wealth; but it is not so strong as to triumph over public rights and liberties, if only the nation is true to itself. Most certainly the bishops will submit with the best grace possible now that they find the Government resolute and the Vatican unable to help them. All these events tend to hasten on the dawn of full religious equality.

THE ECCLESIASTICAL FIGHT AT ST. ALBAN'S.

To the Editor of the Nonconformist.

DEAR SIR,—I shall be obliged if you will allow me to offer a few remarks on the new aspects of the celebrated Mackonochie case, and to point out what seems to me the proper course that ought to be pursued by the vicar of St. Alban's.

I do not know whether it is so or not, but I think it likely enough that our Ritualistic friends are sometimes surprised that Nonconformists do not manifest or feel more sympathy for them in their troubles than is commonly the case.

Ritualists and High Churchmen fancy sometimes that they are fighting the same battle as Dissenters from the Church of England have been fighting for so many generations—a battle in which, so far as their own liberty to worship God according to their conscience is concerned, they have gained a perfect victory. Our Ritualistic friends could not make a more complete mistake than they do in this matter. We have, indeed, perfect sympathy with the end at which they profess to be aiming, but so far from sympathising with the means which they employ to gain that end, I confess that it is a perfect mystery to me how conscientious men, such as, no doubt, many of the Ritualists are, can act in the way they do.

It is impossible to ignore the fact that the key to the present position taken up by such clergymen as the vicar of St. Alban's, Holborn, is that they are endeavouring to combine all the advantages of ministers of a State-supported Church without any of the disadvantages, as they deem them, of a State-controlled Church. Dissenters have renounced all the advantages, or imaginary advantages, of State support, and in so doing they have, at the same time, emancipated themselves from State control. There is nothing whatever to prevent Mr. Mackonochie and his friends and admirers from doing the same to-morrow. And until they have the courage, or the grace and spiritual enlightenment, to do it, they must not expect that their countrymen will give them the credit of being disinterested champions of true spiritual freedom. Ritualists are in no way or sense whatever fighting the battle of religious liberty. They are only fighting "for their own hand," like the stalwart smith in the "Fair Maid of Perth." They have yet to learn the very alphabet of religious liberty. Centuries of establishmentarianism have so demoralised them that the very instinct of freedom in matters of conscience and religion is dead, or at least in a deathlike swoon in their breasts.

Mr. Mackonochie, who, by his recalcitrancy against the laws of this realm which have made him what he is—the vicar of a certain parish of the State Church—has become a notorious Ritualistic leader, is a remarkable case in point. I strongly suspect his quarrel with the Establishment is merely a family one, much as Canon Ryle's would be if things were not going on to his satisfaction. The commencement of Mr. Mackonochie's agitation for the separation of Church and State was very suspiciously synchronous with his troubles in the law courts. And I do not speak without book when I say that there is every reason to believe that the vicar of St. Alban's would be perfectly ready to take advantage, even now, of State aid, and to accept State-conferred prestige, for himself; and to coerce, by the aid of the civil power, those who had the misfortune to differ from him. And what is that but the very essence of the spirit of religious persecution?

To substantiate the first of my complaints with regard to Mr. Mackonochie's thoroughly Erastian position and proclivities, I have nothing to do but to point to the very title which distinguishes him, namely, "the Vicar of St. Alban's." It is only a comparatively short time since most of the clergy in our large towns were styled perpetual curates or incumbents, not vicars or rectors. It was considered to be a grievance by those gentlemen, so at least it was understood, that they could not enjoy what they looked upon as the more dignified appellations. The late Bishop Wilberforce it was, if I remember rightly, who undertook to remedy this dreadful state of things, and to obtain legal sanction for the clergy in towns to assume the much-coveted titles. Anyhow, he got an Act passed through Parliament by which they became thenceforward empowered to assume them. Thus Mr. Mackonochie is, in even so small a matter as the very style by which he is addressed and spoken of by his congregation and admirers, the Parliamentary vicar of St. Alban's. This may be, and of course is, a small matter in itself, but it shows clearly enough to any reflective mind the sort of stuff these Ritualists are made of, and that if they were so ready to accept the action of the State in what they considered to be in their favour in a small matter, much more would they welcome it in one that was great.

We shall have but little hope of finding our Ritualistic friends really valuable allies in the coming contest for perfect religious liberty until they have learnt for conscience' sake to dislike the golden badge of State support as much as they just now feel disgust at the friction of the iron collar of State control.

The second count of my indictment against the robustness of Mr. Mackonochie's views as to the true meaning of religious liberty is also easily made good. When that gentleman drew up a draft sketch of an Act of Parliament by which, according to his ideas, the Church might be disestablished, he inserted a clause upon which we found ourselves bound at the time to animadvert somewhat severely. The clause was to the effect that, after disestablishment, the present established bishops should be compelled to consecrate successors in the disestablished body under the highly penal provision that, if they declined to consecrate, or until they did consecrate, they should be deprived of their pensions. It might be that the bishops would think none of the men elected to succeed them were fit persons to be bishops, and could not therefore conscientiously consecrate them. Yet we have actually the vicar of St. Alban's calmly proposing that a number of men, the present heads of his own Church, should be fined in sums varying from 15,000*l.* to 5,000*l.* a year *by the State*, because they would not perform certain spiritual acts in violation of the dictates of their conscience! If this proposal of Mr. Mackonochie's be not persecution in its most naked, its most unblushing, its most hideous form, so far as principles are concerned, I know not what is.

If the bishops of Mr. Mackonochie's church should unfortunately persecute him by sending him to prison, he may, perhaps, reflect during his involuntary retirement from public life that he calmly propounded a scheme by which he proposed to mulct his persecutors in sums which have been unknown in English history since the days of that model High Church bishop William Laud, and the Star Chamber. And after Mr. Mackonochie has resumed his place again, I trust his reflections, that in cases of religious persecution for conscience' sake, there is no essential difference between fine and imprisonment, may lead him to become, not a sadder, but a wiser man.

For, sorry as I should feel for Mr. Mackonochie as an individual if he should be consigned to one of Her Majesty's gaols for persisting in breaking the laws of Her Majesty's Church, of which he is one of the paid servants and officials, we could not consent to look upon him as a martyr. Martyrs are made of very different sort of stuff. It is not often that the material of which they are made is to be found in State Churches. And I fear poor Mr. Mackonochie is no exception to the rule. At least, if he be a martyr in any sense at all, it is certain that it will be the sense in which all naughty children, who will have their own way, and at last get whipped for it, may be said to be martyrs to their own obstinacy and their own self-will.

Yours, &c.,

X. Y. Z.

THE LATE JOHN REMINGTON MILLS.

The death of Mr. Remington Mills, at Tunbridge Wells, on Saturday last, can have excited no surprise. In common with his contemporary, Mr. George Hadfield, he had lived many years beyond the average duration of human life. Yet it is not long since his figure, which age had ever touched with kindness, was to be met with in the streets of London. But his visits to the metropolis, even for public purposes, became fewer and fewer as the months and the years went on. To the last Mr. Mills was, we understand, quite cheerful, and on the day mentioned he gently fell asleep.

Mr. Mills came, through his mother, of good stock, while his father, Samuel Mills, was an Evangelical Churchman. His mother was the daughter of Thomas Wilson—of college and chapel fame—who at one time was probably the most conspicuous representative of Nonconformity in London. That Nonconformity, however, was not the most vigorous of its kind. His father was a silk merchant, living in Russell-square, who trained his son for the same business, which was carried on, we believe, in Coventry as well as in London. John Remington Mills began to take an active part in ecclesiastical politics before he could have been out of school; for, while born in 1798, he once spoke of himself as having taken part in the agitation against Lord Sidmouth's bill in 1811. For years after this he was fully engaged in trade, not however without throwing his influence into the politics of his time. In 1834, at the beginning of the Church-rate agitation, he drew up one of the first petitions for the abolition of the rate. In 1839 we find him deputy chairman of the Religious Freedom Society, of which, it may be remembered, Mr. Josiah Conder was secretary. One of Mr. Mills's first public appearances in London was at a meeting of this society at the London Tavern in 1839, on which occasion he appeared as a deputy from Coventry. At a dinner in the evening of the same day Mr. Mills was selected to propose the health of Dr. Wardlaw and Dr. King, as representing the voluntaries of Scotland. In his brief speech he expressed confidence in the ultimate triumph of religious liberty—"religious equality" was then a phrase unknown. Retiring from business in

1840 he devoted some of his great energies to religious and ecclesiastical politics. He greatly assisted Sir John Trelawny in the preparation of evidence for that hon. member's committee of the House of Commons on the Church-rate question which sat in 1851, and which brought many facts of importance to light. Mr. Mills, soon after this, began to think of a Parliamentary career, and there can be no question that his vigorous and, to a great extent, common-sense intellect, as well as his social position and leisure, qualified him for it. He therefore presented himself to the borough of Leeds in 1857, Mr. Matthew Talbot Baines standing as the other Liberal candidate. Mr. Hall, the Conservative, however, won. On the death of Mr. Baines in the same year he again contested the borough, but was defeated by six votes by Mr. Beecroft; the numbers being—Beecroft, 2,070; Mills, 2,064. In 1861 he stood for Finsbury, at first against many candidates, who were afterwards reduced to Mr. Cox. There could have been no question of his election for that borough against such a candidate as Mr. Cox but for his strange, although not altogether unaccountable, conduct upon the Church-rate question. Mr. Mills was disposed to settle the question by a compromise, and a large number of Nonconformist voters therefore declined to support him. The result was pretty well known beforehand, and Mr. Mills was defeated.

Mr. Mills next (in 1862) stood for Wycombe, when he was easily elected over Mr. Cameron. He sat in the House until the end of that Parliament. He spoke seldom, but always with directness of purpose. One of his first speeches was delivered in May, 1862, on the second reading of Sir John Trelawny's bill for the abolition of Church-rates, when he said that "if any reasonable compromise could be effected the House would do well to adopt it, but," he added that, "to abolish Church-rates altogether, appeared to him the only safe constitutional course."

Mr. Mills was for thirty years chairman of the Dissenting Deputies; and he took an active interest in Lady Hewley's case and in the Orphan Working School. Latterly his interest was concentrated in schemes relating to the Congregational denomination—chapel building, home missions, and the Memorial Hall. To the last he was a very munificent contributor, having contributed 10,000*l.* when the hall was opened, and subsequently 2,000*l.* towards a special effort for the reduction of the debt. He was also a liberal supporter of the Home Missionary Society, to which he contributed altogether some 4,000*l.* His services, in this respect, were recognised in May, 1875, when Mr. Morley and himself were presented with their portraits at the Memorial Hall. Mr. Mills then gave some rather interesting biographical reminiscences relating to his early attendance at the Weigh House, and especially as to his endeavours to abolish ecclesiastical establishments in the West Indies.

Mr. Mills was a Nonconformist who, although of very independent judgment, was greatly, but irregularly, tinctured by Whiggism. His views were to a great extent reflected in the *Patriot* newspaper, in which he once held, we believe, a considerable interest. He sat for a short time on the committee of the Liberation Society, but resigned his seat — and very naturally — on his rejection for Finsbury. He, however, still continued occasionally to contribute small sums to the funds of the society, but the style of his Nonconformity belonged altogether to a past period. Any exception was in spurts.

A correspondent who knew the deceased intimately tells us that, although Mr. Mills was somewhat stern in manner, he was not only of a cheerful but of a playful spirit. Many of his acts of liberality, in which, of course, he could easily indulge, were unknown to the recipients in consequence of the dislike of the donor to publicity.

Mr. Mills' eldest son, in common with some precedents, is, we believe, a Conservative and a Churchman, to whom, it may be supposed, most of his father's great accumulated wealth will descend.

We understand that the remains of the deceased will be interred in Abney Park Cemetery, where the funeral will take place at half-past twelve o'clock to-morrow (Thursday).

Birthday books from the works of Shakespeare, Sir Walter Scott, and George Eliot have already been compil' and published, and these have been followed by .. similar work from the writings of Mr. Carlyle. It will be issued with his sanction. It is very elegantly got up, and contains many striking extracts from the works of the Chelsea seer.

Literature.

*THE EVOLUTION OF MAN; LAWS OF LIFE AND MIND.**

Of the many doctrines which have been enunciated of late years respecting man, his nature, origin, and destiny, none have so powerfully affected the popular imagination as those which are associated with evolution. That man is a part of the general system of nature, ruled by the same necessary laws of growth and decay; that the mental and even moral phenomena which he exhibits are similar in kind to those of the world around him, are forms of teaching and of thought common to all classes of society. The popularity of these doctrines is out of all proportion to the character of the evidence by which they are recommended. Nor do many who entertain them as possibly true estimate what would in that case be their effect upon some of the most cherished religious beliefs of mankind. This popularity can only be accounted for by the power they possess to affect the imagination rather than to convince the reason, for, be they true or false, their truth or falsity can only be determined by most minute inquiry, by long processes of subtle reasoning, and by the calculation of probabilities possible only to the most practised and judicial minds. But whatever may be said of the superficial simplicity of the doctrine of evolution, so striking to the imagination, the same cannot be said of certain materialising conceptions which represent man as a machine, and part of a larger machine—the world around him. On the face of things man and nature are unlike. Beneath the surface of his life man feels himself to be something more than nature, to which conscience and will are the inward witnesses; and before he can accept the "place in nature" offered him by some scientific teachers, he must explain away these moral testimonies. Nevertheless the strength of the second doctrine rests upon the former. If evolution be the method by which man has attained his present physical and mental state, and by which even his moral nature has been developed, the second gains force. Popular assents hastily given to profound and far-reaching hypotheses of this kind cannot be profitable to the cause of truth; and are fraught with peril to the popular mind. It is therefore of the utmost importance that they should be severely investigated, and all the facts of the case, as far as possible, set before the public. Of works of this kind we have before us three. The first, by a popular author, on "Evolution, Old and New"; the second, an enlarged edition of Mr. Murphy's volume on "Habit and Intelligence"; and a third by Professor Calderwood on the "Relations of Mind and Brain."

Mr. Butler seems to have wished to vindicate himself from the charge of having written a previous work without the "practical acquaintance with natural history" which the subject required. His method is by publishing this volume, in which he shows that the doctrine of evolution is not due to Mr. Darwin; but that there were philosophers before him who stated it under another form. He does not pretend to the knowledge of a specialist, but rather to that of a historian. He does not deny that there may be a doctrine of evolution, but he denies that Mr. Darwin's theory of natural selection is true, and that evolution is necessarily a process which shuts out all contrivance, design, and purpose. Teleology is certainly the most obvious inference from a consideration of organic existence; not, however, contends our author, the teleology of Paley and the theologians. They insist upon design, "but upon a designer outside the universe and the organism." Mr. Butler argues that the designer who has designed the organism has resided within, and been embodied in, the organisms themselves. As this sounds at first very like our old acquaintance of whom we used to read, "there exists an unseen power in connection with our physical constitution which is termed vital force," we will give Mr. Butler's own words:—

> Where, then, is your designer of man? Who made him? And where, again, is your designer of beasts, birds, of fishes and of plants? Our answer is simple enough; it is that we can and do point to a living tangible person, with flesh, blood, eyes, nose, ears, organs, senses, dimensions; who did of his own cunning, after infinite proof of every kind of hazard and experiment, scheme out and fashion each organ of the human body. This is the person whom we claim as the designer and artificer of that body, and he is the one of all others the best fitted for the task by his antecedents, and his practical knowledge of the requirements of the case—for he is man himself. Not man the individual of any given generation, but man in the entirety of his existence from the dawn of life onwards to the present time.

Our readers must judge how far this is intelligible to them, and whether they can form any symbolic conception of the process described. They may also ask themselves whether an evolution by design thus imagined is more conservative of the idea of God than that which is provided by Mr. Darwin and Professor Haeckel. To us it seems a very unsatisfactory and, we would add, impossible hypothesis. It serves, however, for an introduction to an historical sketch of evolution which will be found to be interesting. The author of "Evolution" is far too able a man to write a book that shall fail to interest his readers. He is a literary dipsuchos, combining the metaphysical skill which originates abstractions and delights in a paradox, with the artistic power which embodies and describes his fanciful creations.

Mr. Murphy gives us in his preface the key and guide to his views and design. After speaking of certain changes that have taken place during the last ten years, he says, "I am as deeply convinced as ever of the necessity for recognising the action in all life, both organic and mental, of an intelligent agency which cannot be explained as a resultant from unintelligent forces." Whether that organising force which has shaped the universe, and given to man his consciousness, is divine or not, it is Mr. Murphy's contention that it is intelligent. Like Mr. Butler, he argues against the all-sufficiency of the Darwinian hypothesis of natural selection, though admitting its wide-reaching effects. This volume is the best corrective we have seen for that state of mind which we deplore. It explains and traces out step by step the doctrine of evolution, the origin of species, and the facts of variation. It abounds in illustrations of minute facts—drawn from both animal and vegetable life—bearing on the general argument. A most important chapter is xviii., in which the author seeks to show that there are structures in advance of function; and that, therefore, there must be foresight, and hence intelligence. In the next chapter this principle is shown to apply to man, from the fact that his brain is a structure developed in anticipation of function, and that language, when first evolved, is generally in advance of the intellectual wants of the race. We commend this volume to the patient study of all who desire to arrive at a sound and just conclusion on this difficult subject. It is one that involves some of the dearest hopes of man respecting the individual and the race, and not a few beliefs that the Church has always regarded as Divinely revealed. It is, therefore, one that should not be decided by the feeling of the multitude, nor by the authority of scientific teachers; but by careful and unprejudiced investigation. In the opinion of some eminent scientific men, the doctrine of evolution has passed from the stage of hypothesis and is now permanently established as the theory of organic growth. This may be so for them, but for the less practised thinker and general reader it is a question that requires the closest investigation and the most patient accuracy.

Passing from the general subject of the origin and development of life upon the earth, we enter upon the more restricted inquiry as to what is the nature of *human* life. Is it, with all its thoughts and emotions, its hopes and fears, its joys and sadness, resolvable into the two simple factors of matter and force? Is consciousness a witness most easily suborned to give false evidence? And is will an illusion by means of which necessity cheats man with a false sense of freedom? Is nerve-force the highest order of force operating in human history? And is the assumption correct that brain power and mind power are identical; that in man, as well as in the universe around him, an organising intelligence is a needless hypothesis? These are the questions which Dr. Calderwood, as a professor of moral philosophy, has undertaken to answer. The volume is one which deserves the careful and repeated study of all who have any doubts upon the subject, and especially of those who are concerned with the education of the mental and moral nature of young or old. It is a striking feature of this work that its author argues for his position on purely scientific methods. So sure does he seem to feel respecting it, that he is content to rest upon facts universally acknowledged as such.

The plan of his present work renders the subject complete in itself. It assumes that the reader is only partially, if at all, acquainted with the physiology of man's nervous system. The first few chapters are devoted to the brain and nerve system as dependent upon it. The

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* *Evolution, Old and New; or, the Theories of Buffon, Dr. Erasmus Darwin, and Lamarck, as compared with that of Mr. Charles Darwin.* By SAMUEL BUTLER. (Hardwicke and Bogue.)

Habit and Intelligence: a Series of Essays on the Laws of Life and Mind. By JOSEPH JOHN MURPHY. (Macmillan and Co.)

The Relations of Mind and Brain. By HENRY CALDERWOOD, LL.D. (Macmillan and Co.)

results of these investigations are summarised in a single chapter, whereupon the question emerges—Have we, in this account of man's nervous system, explained all the phenomena exhibited by man? To which Dr. Calderwood replies, "An additional set of facts must now be taken into account. . . . I refer to the facts of our experience." These two sets of facts are clearly distinguishable. Are they connected as cause and effect? And if so, which are antecedent to the other? It is on the answer to these questions that our knowledge of our mental nature depends. In the first chapter, treating of the relations of philosophy and science, the trustworthiness of self-consciousness had been maintained against the views of Dr. Maudsley and others, who deny validity to it. And now, having furnished a physiological view of the brain system, Professor Calderwood proceeds to show that there is a knowledge of self as distinct from sensations received by the sensory nerves. Further, that there is a voluntary element connected with these sensations, and the knowledge of a power superior to sensibility. This last statement is eloquently illustrated, showing that to this power are due man's observation, classification, and appreciation of the objects of sense around him. So with the sense of hearing this power is exhibited, and the discussion closes with these words:—

There is something grander in a Beethoven, a Mendelssohn, a Schumann, or Schubert, than can be explained by a finely-strung and sensitive nervous system, even though it be no less clear that no one of the number could have been to us what he became, without the nerve sensibilities with which he was endowed.

From sensory we pass to motor activity, and in reference to this it is shown that we have a knowledge of a power superior to it—that man has intelligent self-control, and that this power cannot be accounted for by a reference to the functions of the brain. "Reflex activity will account for breathing and walking, but only intelligent voluntary self-direction can account for the workmanshp of the artificer." Similarly the powers of memory and of speech are examined, and the insufficiency of mere nerve centres to yield them is shown. The argument is further conducted through various experiences of the mind, such as personal determination in pain and toil; personal conduct as modifying brain disorders; the activity of thought during sleep; and we reach the final stage in the higher forms of mental activity. In each of these—the intellectual, the moral, and the religious—there is one element, the reflective, that cannot be physiologically explained. In morals, the overt act which results from a recognition of duty may be so accounted for, "but the reflective process which precedes the overt act cannot be so explained." This is the conclusion in Dr. Calderwood's own words. The rational nature of man is the highest fact in nature known to us; and it cannot be accounted for on any known principle which includes it among material phenomena: "In mystery our soul abides." So far our physiological studies have brought us. The results of psychological inquiry imply the possession of a nature higher than the physical. We will conclude this notice of an able and instructive account of man's mental nature, both on its physical and rational side, by a quotation from Dr. Calderwood's summary of his investigations:—

I do not press the question as to the nature of mind, beyond ascertaining its functions. That nature is clearly enough indicated when its functions are shown to be essentially different from those of brain, and altogether higher in kind. Mind cannot be explained under conditions applicable to matter. The immateriality of the rational nature is clearly implied in the forms of activity which are peculiar to it. There is no call specially to insist upon this, as if it involved anything of moment as to the future destiny of mind. Futurity of being is not dependent upon the nature of the existence, whether it be material existence or immaterial; the ground for the expectation of a future beyond the grave is the subjection of life to moral law, and all that this involves. That there is much in the nature of mind greatly beyond our understanding may be freely granted.

*SPEDDING'S ESSAYS.**

Mr. Spedding announces this volume as consisting of essays not relating to Bacon, and we may therefore hope and presume that he has another volume in preparation giving us the results of his more recent investigations into Bacon's life and character. We know that he has material of this kind ready for publication, because what he has already given us, in his discussions with Dr. Abbott, is avowedly only a contribution towards a more ample and detailed discussion of the questions raised. More than a quarter of a century ago Mr. Spedding published a most masterly refutation of some of the gravest charges against Bacon made by Lord Campbell in his life of the greatest of England's Chancellors. This ought to be republished, and, it may be, expanded and completed so as to be a recognised portion of Baconian literature, which at present it is not. It is pleasant to listen to Mr. Spedding on any topic. As a Shakesperian critic, for instance, he is in some respects unrivalled. But his special domain is Bacon's life and character, and while there are so many questions and controversies yet undecided relating to this great man's career, we are strongly tempted to peep into Mr. Spedding's portfolio and find out what further elucidations he has to offer. One essay in the volume before us relates indirectly to Bacon. It is the letter addressed to Professor Holmes, and already published by him in the appendix to his interesting and remarkable work on the "Authorship of Shakespeare." We do not think Mr. Spedding's letter can be regarded as a conclusive reply to Professor Holmes, and probably Mr. Spedding will not put in any such claim for it. But it is important as showing the first impressions of the most capable of living Baconian critics. Mr. Spedding denies that there is any resemblance between the style of Bacon and Shakespeare; we cannot but profess great respect for his judgment, and yet we can never read the long philosophical speeches in *Troilus and Cressida* without fancying them spoken by some such stately judicial presence as that which speaks in the "Novum Organon" or the "Advancement of Learning." We are glad that Mr. Spedding republishes this letter, although its argumentative force depends almost entirely upon his own great personal capacity; the reproduction of the letter may be taken as an acknowledgment that the question it discusses requires careful and candid treatment, and does not deserve the contemptuous and almost violent dismissal which such a partisan critic as Mr. Furnivall gives in his preface to the Leopold Shakespeare.

It is scarcely necessary to say that all the essays in this volume possess the qualities which readers of Mr. Spedding's writings are accustomed to find:—Careful and exhaustive historical appreciation of all matters of fact that come up for discussion; calm and judicial estimates of all sides of any debated topic; a style which, while often familiar and even conversational, is always dignified and scholarly, and conveys the intended meaning with unvarying and infallible lucidity. Many of the essays were contributed to the *Edinburgh Review* more than thirty years ago. One of the most remarkable is on Henry Taylor's statesman, and is valuable not only as a very able criticism of that remarkable book but as a much-needed reminder of a work that deserves to take a high and permanent place in the classics of English literature. An appendix to the review of Dickens's "American Notes" gives a curious illustration of the irritable egotism of that testy man of genius. Mr. Spedding, in reviewing Dickens's book, spoke of him as having gone to America, "if we are rightly informed, as a kind of missionary in the cause of international copyright"; not a very serious imputation, one would think, and not a very inaccurate description of the impression which might easily have been formed by anyone who watched the incidents of Mr. Dickens's visit. Yet this simple paragraph was sufficient to rouse unmeasured wrath in his mind. Mr. Spedding gives the correspondence which passed between himself and the editor of the *Review* and Mr. Dickens, which shows, we think, that the editor was too much intimidated by an unreasonable complaint, and too ready to lower his flag before Mr. Dickens's ferocious assaults, and that he did actually give much more of an apology than Mr. Dickens was entitled to expect. In all this Mr. Spedding was behind the scenes. We are inclined to think he would have fought his own battle more sturdily than the editor fought it for him, and would not have capitulated so easily.

We cannot pretend to give an account of the varying contents of this volume. The reviews and discussions are of all degrees of specific gravity—from very ponderous discourses on colonisation down to light and genial criticism of Miss Terry's Shakespearian impersonations. Mr. Spedding has our hearty thanks for this instalment, but we are waiting for more, and we are persuaded that he has not produced his best vintage yet, but is keeping the good wine for the last.

* *Reviews and Discussions, Literary, Political, and Historical, not Relating to Bacon.* By JAMES SPEDDING. (London: Kegan Paul.)

*BLUNT'S "ANNOTATED BIBLE."**

A careful examination of the second volume of Mr. Blunt's commentary has led us to estimate the work done by the author very highly. We are the more ready to say this as the standpoint which he occupies in relation to the Holy Scriptures is not ours; and because many of the views expressed by him seem to us to lack sympathy with modern criticism and natural science, even where these are reverent in their tone. Mr. Blunt is undoubtedly a literalist, and as such he maintains the composition, the order, and the authenticity of the canonical books as they have been always recognised by the Church. He will have nothing to do with modern critics who would alter the date of a book, or who would analyse its contents and distribute its elements among different writers of various periods. Job, for example, he holds to have been a really historical personage living in patriarchal times, during which the central poem of the book bearing his name was composed. He considers it probable that it was afterwards edited by Moses, with the addition of an historical introduction and sequel. The views of Kuenen and Renan as to the late date and purpose of the book are not noticed. Similarly the prophecies collected in the book of Isaiah are held to be the production of one man whose name they bear, and of the early date assigned to him in the first verse of the first chapter. The following is Mr. Blunt's treatment of the views of Ewald and others in Germany, and of Dean Stanley and others in this country:—

This statement of its authorship was universally accepted by both Jews and Christians until the arrogant opinion arose that miracles and prophecy are impossible, when it became necessary to show that what had been hitherto attributed to Isaiah as a prophecy was a kind of rhetorical history written after the Babylonish captivity. . . . The theory advanced by Eichhorn was that there had been a prophet of the name of Isaiah, who had lived before the captivity, whose writings had formed the nucleus of the present work, that many additions had been made to these fragments by other writers, and that after the return of the Jews from Babylon their doctors added to the roll all the anonymous prophecies which they could find for the purpose of bringing its bulk up to those of Jeremiah, Ezekiel, and the roll of the twelve minor prophets. On this principle the various portions of the prophecy have been parcelled out among a number of anonymous authors by later critics, and the only parts left to Isaiah by general consent are chapters i., iii., ix., xvii., xx., xxviii., xxxi., and xxxii. Of the remaining sixty-one chapters, some are rejected by one set of critics and some by another, the dates assigned to them differing widely. In a more recent stage of criticism the process by which tradition alleges the prophet to have suffered martyrdom has been applied to his prophecy, and it has been sawn asunder into two parts, the first of which (chaps. i—xxxix.) has been attributed to the known prophet, the second (chaps. xl.—lxvi.) to a "pseudo Isaiah," or a "Great Unnamed," as the supposed author is sometimes denominated.

In support of his opinion that the book is the work of one author, Mr. Blunt relies partly upon the evidence of tradition, and partly upon the contents of the book itself. The former evidence is not strong; the latter is ingenious, and deserves very careful consideration. But we venture to think that the view which will be taken of this and kindred subjects will be determined, not by evidence of this kind, but by the fundamental conceptions of the nature and source of prophecy.

As we had occasion to notice in reference to the first volume of this commentary, so in this we find that the historical portion of the notes is by far the most excellent. Great care is taken to connect the Psalms and the prophecies with the events to which they refer, and the times and places in which they were composed. For this reason we are glad to find that Mr. Blunt has added the Apocryphal to the canonical books, though we cannot concur in some other reasons which he adduces. In the introduction a full account is given of these books, of their relation in time and place to the books of the canon and to the later events in Jewish history. We cannot agree with the opinion that "some of them, Baruch and Tobit, for example, may have been originally written before the close of the Old Testament period." There are, to our mind, conclusive proofs in the books themselves of their late origin, while to the most superficial reader the contrast of moral tone is a striking evidence of a less sacred origin. The book of Tobit may serve as an example. Mr. Blunt's estimate of it is far too high. We do not find that the historical and geographical details are consistent, if the text is reliable; and we certainly cannot assent to the statement "that the supernatural incidents of the book are not inconsistent with the rational belief of Jews and Christians in the agency of good and evil spirits, and in the working of miracles." It is true that the book was recognised by many of the fathers; but that fact weighs less with us than with our High Church friends. It was retained in the English Church "until," to use Mr. Blunt's words, "the last ill-considered revision of its lectionary"; finally, he adds that it is—

The most ancient historical book in the world, next to those of the Old Testament; its teaching is eminently with that of Holy Scripture, and, if it cannot be certainly said to be inspired, there is yet no book respect-

* *The Annotated Bible: being a Household Commentary upon the Holy Scriptures.* By the Rev. JOHN HENRY BLUNT, &c. Job to Malachi, with the Apocrypha. (Rivingtons.)

ing which there is a doubt on that point of which it can be so truly said that it may be profitably read "for example of life and instruction of manners."

While we cannot agree with this view, we at the same time value the book as a record of Jewish manners and ideas in the interval between the close of the prophetic Scriptures and the Advent of our Lord. Its delineation of the spiritual world seems to have been taken from the Persian Court; its miracles are unlike anything related in the Old or New Testaments; its Asmodeus is not the Satan of the Hebrews; but its moral tone is prudential, and contains an element of religious trust. "The young man's dog" is a trouble to the commentator. The Hebrews did not make companions of dogs, so that Mr. Blunt suspects that the text is at fault. The mention of the dog occurs but once in our version. "In the Vulgate of St. Jerome, however, much more is made of the dog of Tobias, for a verse is inserted after xi. 8, which declares that the dog ran on before like a herald and signified his joy by wagging his tail." We have not referred to the moral and spiritual worth of the notes, because the commentary was intended by its author to be expository rather than didactic. But they will be found not to lack that element. Especially is, what may be termed, the evangelical aspect of the Psalms and the Prophets brought prominently forward. Mr. Blunt detects Messianic references which we fail sometimes to see even when he has pointed them out; and we have read, but not with edification, his mystical interpretation of Solomon's Song.

*THE "CONTEMPORARY" SYMPOSIUM ON ALCOHOL.**

The volume before us is a reprint of the articles on the moderate use of alcoholic drinks as contrasted with their immoderate abuse which appeared recently in the *Contemporary Review*. Some dozen medical gentlemen gave their testimony, and eleven of them repeat their evidence in this volume—for we see that Dr. Kidd's article is not reproduced. All the world knows that "doctors differ," and we might well expect some difference of opinion would show itself when twelve learned medical authorities are asked to pronounce on such a vexed question as "the alcohol question." But it seems that doctors only differ about the treatment of their patients; they agree most charmingly in their treatment of one another. None of these gentlemen will refuse a glass of wine himself, or be so inhospitable as to have none to offer to his brethren. Accordingly, when Mr. Strahan assembles them in symposium with a decanter of wine before them, and asks them to discuss it together, they are all agreed on the course to be pursued. No voice is raised in favour of abstinence, all unite in denouncing it. The reasons given for this opinion differ. Sir James Paget opens the conference by a stately appeal to the established usage of all civilised communities in all times. It is the old conservative argument, so much applied and misapplied in ecclesiastical matters, *quod semper, quod ubique, quod ab omnibus*. Reformers must accept the *onus probandi* of their position, and give good reasons for abandoning any institution or usage which they attack, and Sir James Paget claims for alcoholic beverages the prestige that arises from long-continued occupation. He also points to the fact that water-drinking races belong to the feebler class of nationalities, and although he would not assert that the difference in moral and intellectual force is entirely owing to the use of alcohol, he thinks that this may fairly be taken as one of the factors contributing to the result, and that at any rate as a man is known by the company that he keeps, so alcoholic beverage is entitled to the credit of finding its way into best and most capable society. Sir James Paget's historical and ethnological argument is, perhaps, the most valuable part of the volume, and it is the most cogent of the arguments we can find in it in justification of moderate drinking. In fact, we consider it, so far as it goes, a perfectly conclusive argument; no censure can be just which ignores such a vast consensus of respectable opinion and practice. But although this may be allowed to silence all censure of moderate drinkers, we cannot think it closes the question as against abstinence as a reform. There is much reform still required in social usages, and this may be one of them. And when we come to question the doctors it is not easy to find exactly what they mean by moderation, nor what is the exact advantage to be gained by the moderate use of alcohol. It is plain that there are cases in which the habit cannot be safely or conveniently abandoned when once it is formed; but it is not clear that in all such cases the habit might with advantage have been left out altogether in the first instance. On this point the profession does not give us any very clear light; in fact, it seems to us, after listening to everything that the doctors have to say, we are thrown back after all upon our own common-sense and individual responsibility. Whether alcohol is a food or not seems to be still a disputed point. Dr. Risdon Bennett says we do not know "in what, if in any true sense, it is a food"; while Dr. Lauder Brunton, Mr. Brudenell Carter, and others, say very positively it *is* a food. Dr. Wilks combats the general impression that alcohol is a stimulant, and insists on the contrary that it is a sedative; while Dr. Risdon Bennett says it is both, and he is evidently right. Nearly every drug has a certain sort of polarity in its action, in virtue of which its first effects are exactly the reverse of its secondary effects, which arise when constitutional reaction modifies the original action. But as the secondary action is the most enduring, it is evidently most important to keep the sedative effects of alcoholic beverages well in mind, and to count the cost of the secondary sedative effects when one is seeking the advantage of its primary stimulating action.

Some of the expedients employed by those who wish to stimulate the brain for extra work, or to compose it after unusual exertion, are sufficiently curious. Dr. Lauder Brunton gives a specimen, and a physiological explanation:—

> It is a curious fact that people of all nations are accustomed when in any difficulty to stimulate one or another branch of the fifth nerve and quicken their mental processes. Thus some persons when puzzled scratch their heads; others rub their foreheads, and others stroke or pull their beards, thus stimulating the occipital, frontal or mental [chin], branches of these nerves. Many Germans when thinking have a habit of striking their fingers against their noses, and thus stimulating the nasal cutaneous branches; while in this country some people stimulate the branches distributed to the mucous membrane of the nose by taking snuff. The late Lord Derby, when translating Homer, was accustomed to eat brandied cherries. One man will eat figs while composing a leading article, another will suck chocolate crêmes, some will smoke cigarettes, and others sip brandy-and-water. By these means they stimulate the lingual and buccal branches of the fifth nerve, and thus reflexly excite their brains.—Pp. 34-5.

Dr. Gull says that when he is fatigued by overwork he eats raisins instead of taking wine, and Dr. Bernays, like the late Lord Derby, finds five or six brandied cherries very restorative after work or worry. The doctors do not seem to take into consideration that when they are taking brandied cherries they are really taking a minute dose of hydrocyanic acid, which is very likely to have a medicinal effect on the brain when it is overcharged with nervous stimulation. But perhaps this savours too much of homœopathy to be very acceptable to orthodox medical *savans*.

The only essay among these eleven to which we are inclined to take any serious exception is that of Dr. Bernays. How the *Contemporary* editor could allow such a paper to pass muster astonishes us. It is about the most confused, muddle-headed, self-contradictory composition we have lately read. It seems incredible that such a paragraph as the following should come from the pen of a cultivated English gentleman:—

> Who shall measure the strength of the safety-valve which the public-house has been to the English Constitution? The lighted and heated-room, the cheerful company, the feeling of brotherhood among his fellows, the freedom of debate and the clashing of opinions, how much have not these had to do with limiting discontent, the wonderful political education of our working men and their preservation from the worst errors of Socialism.—P. 55.

Dr. Bernays must have a curious notion of what an educational influence is when he can find one in the pot-house. As a rule public men are agreed that these shops are the most fruitful source of immorality and degradation of all kinds that exists in the country. The question in debate is not whether any restraint shall be put upon them, but how much and of what kind. In justice to Dr. Bernays we must allow that in a subsequent paragraph he completely contradicts himself, though he tries in a blundering sort of way to vindicate his consistency. We do not ourselves understand how "a trade which threatens the foundations of all morality" (whatever that somewhat mystical phrase may mean) can supply the "wonderful political education" which he attributes to it. The great drawback to the beneficent influence of public-houses, Dr. Bernays seems to think, is the fact that publicans are allowed to adulterate beer with spirits, and so make its alcoholic strength variable and uncertain. This he calls "one form of intemperance," which is about as rational as if he were to call cookery "one form of enjoyment" for the guests as well as the cook.

Perhaps it is not yet necessary to settle the question in debate between moderate drinkers and total abstainers. Both classes of reformers would do well to take the advice which Mr. Bright gave last week to the farmers—"not to attack their friends." Teetotalers are apt to talk very intemperately about moderate drinkers. The reason is because they exaggerate the importance of their own movement, and fail to recognise the fact that the temperance cause is not to be won by their agency alone, but must be promoted by all the reforming powers that are seeking to raise the level of social, political, intellectual, moral, and religious life in our country.

* *The Alcohol Question.* By Sir JAMES PAGET and Other Medical Men. (London: Strahan and Co.)

*"UNCLE JOHN VASSAR."**

There can be no question about this being a memoir of a very remarkable person, and one who is not to be judged by ordinary or conventional standards. A profoundly religious man, with a heart all on fire for the salvation of others, he had a way of astounding the regular type of church member—sometimes, indeed, of more than astounding; for a good many, on first acquaintance, put him down as mad. And it must be admitted that to be addressed in an omnibus or in a refreshment-room, or even at public worship by a stranger with the direct inquiry, "Do you love the Lord Jesus?"—an inquiry followed, say, immediately by prayer—is apt to be startling and to shock ordinary susceptibilities. Such a proceeding would also produce the conviction that the person addressing you—and everybody else—in this way must be no common person, unless, indeed, he should be a downright hypocrite affecting an uncommon saintship. But seldom, indeed, did this suggestion occur to anyone in connection with Uncle John Vassar; still less were persons offended with him. There seems to have been something in him—call it a magnetic spiritual influence, accompanied by great gentleness and unconscious humility—which at once arrested a reverent attention and opened all the springs of the heart. The personal characteristics of this great missionary indeed were so distinctively personal that it would be dangerous to imitate his mode of proceeding. He alone, probably, on the scale in which he worked, could do, with safety, what he did.

John Vassar was born in New York State, at Poughkeepsie, on the Hudson, in 1813, his parents coming of good old French and English stock. He attended a Baptist church, but was twenty-eight years of age before he experienced what is termed religious conviction. When he did experience it, the whole purpose of life was changed. He seems to have gone through a struggle not unlike that of John Bunyan. Revival meetings were in progress:—

> He was urged to attend these, but in the most decided way refused. Finally his cousin, Matthew Vassar, jun., fairly hired him to go "just once." He went, and readily promised to do the same again without reward. Before the second service was over, conviction deep and terrible got hold upon his soul. For a week he was shaken by the powers of the world to come as trees are shaken by mighty winds. Say what we will about what old divines were wont to call "law work" in regeneration, John Vassar quivered and struggled for days in its stern grasp. Sin and the woe it merits were awfully real to him—so real, that on going home from one of the meetings and finding his wife asleep, he roused her with the cry, "How can you rest when your husband is going right down to hell?"
>
> Nor was it the record of a profligate career which stirred shame and fear and pain. He had a fiery, ungovernable temper, and had been given to terrible outbursts of profanity when provoked, but from other gross forms of wickedness he had been free.

After this Vassar did much in his own neighbourhood, when he was engaged by the American Tract Society to push its operations as a colporteur in the West. He did this with an astounding vigour, introducing new spiritual life wherever he went. The pages before us are full of accounts of this work, exhibiting everywhere a marvellous spiritual influence, and an influence that remained. Some time after—in 1863—he obtained permission to engage in army labour during the time of the great contest between North and South. This occurs on the way to Gettysburg:—

> Before daylight the advance was sounded, and all were tumbling out and falling into line. The columns went pushing along the artillery-rutted roads as if on a race toward those Pennsylvania hills. Uncle John was fifty years old or more, but he kept up with the best. Not only kept up, but often would shoulder for a mile or two the gun or knapsack of some poor fellow ready to give out. We missed him before getting to Gettysburg, and weeks passed before our men again saw his face. After the fight was over he became separated in some way from our troops, and was captured by Stuart's cavalry. "When brought into the presence of the general and questioned as a suspected spy, he instantly dissipated the suspicions of the officers by his frank and fearless words for the Master. 'I am working as

* *Uncle John Vassar; or, the Fight of Faith.* By his Nephew, the Rev. T. E. VASSAR. With an Introduction by the Rev. A. J. GORDON, D.D. (R. D. Dickinson.)

a colporteur of the American Tract Society, to try and save the souls of the dear boys that fall around me daily. General, do you love Jesus?' The courtly general answered, 'I know that good old society, and have no fear of its emissaries.' 'But, my dear general, do you love Jesus?' The puzzled officer was relieved by the suggestion of those who had arrested Uncle John, and who were already restive under his close questionings. 'General,' said they, 'take the man's promise that he will not tell of our whereabouts for twenty-four hours, and let us see him out of our lines, *or we will have a prayer meeting from here to Richmond.*' And so it was decided. He made his way back into the Union lines, and was once more among friends."

He was only inside of the Confederate camp about ten hours, but it is doubtful whether in a like space so much Gospel was ever urged upon the men he met. And their supposition that he would have kept it up had he been held longer was perfectly correct. Had he been put into the foulest corner of Libby Prison, or Castle Thunder, the story of salvation would have rung there as it did in the gaol at Philippi so long ago.

All through the war John Vassar laboured night and day in front, or with the wounded who were brought from the front, in hospitals—anywhere. Here is an anecdote somewhat similar to the one we have quoted:—

"On Sunday, the 9th day of August, 1863, we were at Kelly's Ford, and Uncle John came to us and said, 'Shall we not have a little prayer-meeting to night about sundown between the 150th New York and 13th New Jersey regiments?' It was agreed upon. He was the only man in citizen's clothes in all the Twelfth Corps. All our chaplains were away sick or in hospitals, and a hundred or two gathered at the appointed time. We sat around or kneeled upon the ground, and Uncle John prayed as he only could pray. The meeting was going pleasantly on when a soldier from General Ruger's headquarters stepped into the circle, and touching Uncle John, said, 'The general wants you.' Not the least confused, he said, 'Boys, go right on; the general wants to see me,' and he marched at the side of the soldier a prisoner over to the headquarters of the brigade twenty rods or more away. He was there accosted with the rough inquiry, 'Who are you, and what are you here for? You are not the chaplain of either of those regiments. We shot a man as a spy who came into our camp as you have come to-day. By whose authority are you here?' 'Oh, I know the whole of the 150th Regiment,' said Uncle John. 'I am an agent of the American Tract Society, and have a pass through the whole army of the Potomac from General Patrick and President Lincoln. And now, General, do you love the Lord Jesus Christ? We can have a little season of prayer right here.' 'No, no,' said General Ruger. 'Here, orderly, take this man back, and I will see Colonel Ketcham about him.' So Uncle John was back before the meeting ended, and it proved one of the best meetings I ever attended in the army."

And here is a sketch of other work:—

Next he is with General Butler's army at Point of Rocks, ministering to those in the convalescent camps injured in the attack on Petersburg, and this is the story that he tells: "I cannot describe what my eyes have seen, my ears heard, and my heart felt these ten days past; feeding men whose mouths have been torn by bullets, or whose throats so injured that they could hardly take nourishment sufficient to sustain life, distributing the stores of the Sanitary and Christian Commissions, praying with the dying, relieving men who for six weeks have been over the suffering or burying the dead—this has been my work."

From before Petersburg, where the Sanitary Commission finds in him a valued helper and puts large supplies at his disposal, he reports: "The firing is almost continuous along portions of our line. Many of the dear converts of last winter are falling, and are being laid to their long rest. One of them I had looked to as chosen of God for great good. Talented and generous, courageous, yet childlike, I have not often met his like. I saw him after he had fallen, the stars and stripes yet in his hands. His face was as radiant as when we last sang with him his favourite hymn, "There is an hour of peaceful rest."

"Another dear spirit was cut down in a recent charge. I saw him after the amputation of his leg, and before he died. He seemed calm, cheerful, and full of delight in Christ. Speaking of his part in the engagement, he said, 'I did all I could.' These and many others are buried close up to the enemy's lines, but the loving Jesus watches over them as though they slept in the old family burial ground."

When the war was over "Uncle John" seems to have gone pretty well through the United States—the swamps of Florida, the mines of Nevada, the Chinese quarters of California, and the respectable orthodox churches of New England—even Salt Lake City and its President saw him amongst them. To Brigham Young he put the same question that he put to others, pressing it home as he could press it.

Such was the life of this remarkable man. He died, worn out, in 1877—his name venerated all through the United States. The testimonies to the value of his work are numerous; the personal affection for him was extraordinary. This book tells the story of his life well His character seems to have struck all who knew him in the same way. Dr. Gordon says in words that well describe his method—

John Vassar's method was to strike a man at once with the most direct and vital question which could be brought to bear. Instead of hinting by a lengthened introduction what he proposed to do, he did it before his subject had time to gather himself up or brace himself against the attack. And no sooner was the battle opened than it was followed up with the intensest rapidity, by appeal, and argument, and warning, and entreaty, all ending in a most fervent and melting plea at the throne of grace that the Spirit would seal his words to him who had heard them.

These results were various, of course. The person addressed was always stunned and startled, sometimes made angry; but in multitudes of cases wounded into life. There was never the slightest tinge of severity, mark you, in the abruptness. If there was a tremendous grappling with the soul, it was a battle in which tears and entreaties were the prevailing weapons; and no rebuffs or abuse could ever draw from him a single impatient utterance. It was not his harshness but his intense earnestness that so roused men. Indeed you can well imagine what would be the result for a man of this sort to go through some street in proud, cultivated, aristocratic Boston, ringing every door-bell and confronting every household with this great question of the new birth. And this is what he did repeatedly when he laboured with me. I generally heard from his visits, and sometimes in anything but complimentary terms. But he left an impression which could not be shaken off, and from which fruit, in some cases, was gathered years after.

What a man this would have been for a good old-fashioned cathedral city!

CHRISTMAS BOOKS.

When writing a week or two ago we incidentally mentioned "The Frithiof Saga" of Bishop Tegnèr (1) as a companion to the beautiful illustrated edition of "The Nibelungenlied," published by Messrs. Griffith and Farran. It is now several years since the well-known scholar, Mr. W. L. Blackley, published a version of this "Saga"; and then we read it with great pleasure and appreciation. We did not think that in all cases he was successful in his metres, and fancied that sometimes his rhythm might have been improved, but we are glad to see that in carefully revising the poem for this beautiful edition he has spared no pains to perfect his work. He added not a little to his difficulties in adhering so strictly to the metres of the original. He says: "Having endeavoured, so far as the nature of the language allowed, to render word for word, and thought for thought, the work he took in hand, his purpose will be fully gained, if in the judgment of those expert in such matters he be found to have produced a translation where he never presumed to attempt an embellishment." The pith of the story turns on the disregard which the two sons of King Bele showed to their father's instructions to keep up friendship with the hero Frithiof, who sought the hand of their sister Ingeborg the Fair. Frithiof, for contempt shown to the shrine of Balder, is compelled to take a voyage to the Orkneys, on returning from which he found his home burned. He then became a rover of the sea, and thus gaining great wealth, he returned, and in order the better to watch Ingeborg, went to the Palace disguised as a salt-burner. At last, he got the heart and hand of Ingeborg; and, after the death of Henry, became king. The story is told with great spirit—the tender attachment of the two children, as well as Frithiof's later adventures; and, of course, it opens up the whole Norse mythology to us. Sweet, wild, grand, it is like the country where grew the original legends on which it is founded. The illustrations are fine and characteristic—the little initials and tail-pieces, no less than the larger cuts, and the folio is in every way beautifully bound. We should not omit particularly to cite the meeting of the lovers in Balder's Grove as being very fine.

The next book that comes to hand is of a very different character, but none the less a volume that we believe will be welcomed by many. It is Mr. Edwin Hodder's *Heroes of Britain in Peace and War* (2), in which he tells in a clear and forcible way the stories of men like Wilberforce, Granville Sharp, Zachary Macaulay, and Livingstone, as well as of Christian soldiers like Havelock and Eldred Pottinger, and of devoted men of science like Michael Faraday. Even the brave deeds of the lifeboat men are not forgotten; and on the whole the book is (within certain limits) a complete and reliable record of England's heroisms (not so much of the Carlyle as of the Christian order); and beautifully illustrated with portraits as well as other designs, it is everyway a handsome gift book.

Science for All (3) is a most skilfully edited repository and compendium of the more recent results of science in all departments. Dr. Brown has brought around him a most attractive circle of contributors, who are not only scientific experts, but effective writers, which is a very different thing. To name a few of them and their subjects will be enough. Dr. Andrew Wilson treats "The Anatomy of a Lobster," "Growth," "Animal Colonies and Co-operation," and "Lodgers and Boarders in Lower Life"—that is, such developments as hermit crabs—in a light and most ingenious way. Mr. Jeffrey Bell writes on "Touch"; Mr. Grant Allen on "Colour Blindness," making great use of coloured diagram chequers; Dr. Mann tells how the rain falls, and Professor Barrett how glaciers move. There are about sixty subjects all treated in this skilful way by men who have specially studied the matters on which they write. The volume is amply illustrated by beautiful cuts and diagrams, and forms a very pretty and handy volume.

Tales of Old Thule (4) is a collection of Northern legends related in a simple and unaffected way by Mr. Mohr Smith, who sometimes makes very good use of the quaintest Scotch phrases to give piquancy to his narrative. Here and there, we cannot help thinking that he is a little diffuse and modern in feeling for full effect but with the very beautiful and effective cuts, we cannot but believe that the book will meet with wide acceptance as it deserves.

My Schoolfellow, Val Bownser (5), is a story of a type much needed. It is healthy, full of gentle excitement for boys' reading, and is permeated by high lessons, which are more effective that there is little moralising. The illustrations are fair, and it forms a neat presentable volume.

Little Folks in Feathers and Fur (6) is an easy conversational set of simple essays on natural history. "A Baby that Lives in a Bag" heads the chapter describing the kangaroo, as representing marsupials, and "Droll Little Coats of Mail" that of the armadillos. This will give an idea of the quaint style of the book, which is exactly such as would hold a child's attention when more systematic writing would not do so. With its various and neat little pictures, it cannot but be a favourite wherever it finds its way.

Rough the Terrier (7) is an autobiographic memorial of a true pet. It is fittingly illustrated by T. Pym, and will be a boon to many quite young children.

BRIEF NOTICES.

A New Easy and Complete Hebrew Course; containing a Hebrew Grammar, with copious Hebrew and English Exercises, strictly graduated; also a Hebrew-English and English-Hebrew Lexicon. By the Rev. T. Bowman, M.A., Clifton, Bristol. In two parts. Part I.—Regular Verbs, &c. (Edinburgh: T. and T. Clark.) This very admirable Hebrew course has been prepared with the special aim of assisting those who study the language without the aid of a master. It is simple, clear, and complete, with an abundance of well-selected exercises. The learner is carried forward gradually, and with no strain upon the memory. The pronunciation is explained by means of English equivalents, as far as it can be represented. The whole is a monument of patient labour, having occupied the author for six years in preparation. He has compiled it from many sources, and has certainly won the gratitude of students by providing them with what is virtually a grammar, reading-book, and exercise-book in one. As an introduction to Hebrew, which is all it professes to be, we cannot conceive a better book. Our only fear in placing it in the hands of the student would be that he would become wearied of the length of time and application which it demands, and find, after much labour spent upon it, that his knowledge is somewhat disconnected. But in the hands of a careful teacher we cannot doubt that such a system would put his pupil in safe, if not rapid, possession of the elements of the language. There are other books similar to this, such as Mr. Arnold's "First Hebrew Book"—but we have seen none that seems to us so full and perspicuous. We cordially commend it to students—as, in the words of the author, "sufficiently easy without being superficial and sufficiently comprehensive without being abstruse and critical." May it promote the study of that language which we are informed in the preface, "if not spoken by Adam in Paradise, is still venerable on account of its antiquity, having flourished for several centuries before the building of Rome; and is still dear to the Christian no less than to the Jew as being the medium of communication with mankind which the Almighty condescended to employ in the revelation of His will as recorded in the Old Testament Scriptures." We could not be hypercritical upon this eulogy of Biblical Hebrew. It is sufficiently near the truth to be allowed to pass without contradiction, and testifies to the spirit of enthusiasm with

(1) *The Frithiof Saga.* A Lay of Frithiof. Translated, in the original metres, from the Swedish. By the Rev. W. L. Blackley, M.A. With Illustrations by A. Malmström. (Marcus Ward and Co.)

(2) Cassell, Petter, and Galpin.

(3) *Science for All.* Edited by Robert Brown, M.A., Ph.D., F.L.S., &c. Illustrated. (Cassell, Petter, and Galpin.)

(4) *Tales of Old Thule.* Collected and Illustrated by J. Mohr Smith. (Chatto and Windus.)

(5) By the Author of "Sunshine after Storm." (The Religious Tract Society.)

(6) *Little Folks in Feathers and Fur.* By Olive Thorne Miller. (John F. Shaw and Co.)

(7) *Rough the Terrier; his Life and Adventures.* By Emily Brodie. (J. F. Shaw and Co.)

which Mr. Bowman has worked and which has produced such valuable results.

Vaccination Tracts. (W. Young, Harrow-road.) This is a volume consisting of some four hundred pages, which include, besides an introduction, a variety of tracts published in opposition to compulsory vaccination. The editor says that "on looking over the materials which have supplied our pages, including the latest contributions to vaccination literature, scarcely anything of importance bearing upon the question seems to have been omitted in the present survey," and that "our adversaries have laid down their arms on some of the main points in dispute." We must really accept this frank, if slightly egotistic, statement. We have read a good deal upon this subject, but we cannot read through all these tracts. They contain many, and some of them high testimonies in favour of the theory of the author, and let us add the expression of a sincere hope that he may never lose any children through small-pox.

The Gallican Church. Sketches of Church History in France. By Julius Lloyd, M.A. (Christian Knowledge Society.) Mr. Lloyd possesses the faculty of compression, yet he can also be animated and picturesque. It would hardly be possible, we imagine, for more history, broadly outlined, to be brought within the compass of a volume such as this, with the essential condition that every page should be readable. Mr. Lloyd takes us from the origin of the Christian Church in Gaul, through the times of the Franks and Charlemagne, the Crusades, the Popes in Avignon, the Huguenots, etc., down to the Concordat. He writes with accuracy and with admirable perception of the influence of events as well as of personal character.

Sermons Preached at Margate. By the late Rev. Henry W. Butcher. With Brief Memoir. (Hodder and Stoughton.) The short memoir prefixed to these sermons is written with earnest affection—the brief but hard-working life of Mr. Butcher being indicated with both knowledge and right sympathy. His sermons are sermons, not essays, and in their composition Mr. Butcher has clearly known how exactly to put truth before a public audience. They are characterised by good arrangement, fine feeling, as well as by thorough directness. One of the most effective is "God ruling the Storm."

Gates into the Psalm Country. By Marvin R. Vincent, D.D. (James Nisbet and Co.) These are devotional reflections upon some of the Psalms, with what we may term catching titles—the class of titles which originated, we believe, in New York, and have been imitated in even worse taste than their originals in this country. Dr. Vincent, who is minister of the Covenant Church in New York, gives his series the titles of the "Orchard Gate," the "Oratory Gate," the "Gate to the Drill Ground," etc., to the number of eighteen gates. The titles are, in many cases, far-fetched, and they do, in nearly every instance, injustice to the matter—which, however, as might be expected, is often strained to accommodate the titles. Otherwise these addresses contain the fruit of large Christian experience, and many suggestive applications of spiritual truth.

Christ Bearing Witness to Himself. By the Rev. Geo. A. Chadwick, D.D. (Cassell, Petter, Galpin, and Co.) Dr. Chadwick writes not only with scholarship, but with power. He has also treated his subject with singular freshness, illustrating it, especially in notes, with the fruits of large acquaintance with literature. His positions are mainly that "no power existed in the ancient Church capable of elaborating such moral qualities, miracles of such an order, or humanity so sacred as adorn the Gospel story"; and that "it is not possible that any artist should thus have projected himself into the scenes of our Lord's life." The lines of this argument are not new, but Dr. Chadwick has treated his subject with remarkable freshness and power, and especially with singular felicity of illustration.

The Fatherhood of God. By Robert Meredith. (Hamilton, Adams, and Co.) There are many chapters in this work which might be referred to as giving the key to it, but the one on the "Son Revealing the Father" is perhaps the most characteristic. The work is good and godly, but written with the somewhat exaggerated emphasis of a theologian with one idea.

Biblical Things Not Generally Known. (Elliot Stock) has reached its second and last series. It is stated with only the baldest truth in the title-page that it is "a collection of facts, notes, and information concerning much that is rare, quaint, curious, obscure, and little known in relation to Biblical subjects." The editor might honestly have prefixed the word "valuable" to this description. Anyone who keeps a Bible for annotation will find this to be one of his best assistants.

THE SCOTTISH FREE CHURCH LEADERS ON DISESTABLISHMENT.

In our last number we briefly referred to the Conference held in the Waterloo Rooms, Edinburgh, under the auspices of the Scottish Disestablishment Association, on the 19th. Principal Cairns occupied the chair, and there was a very large and influential attendance, including ministers and gentlemen from many parts of the country. Amongst them, in addition to the names given below, were the Revs. Dr. Wilson, Dr. M'Laughlin, Dr. Elder, and Dr. Thomson, Paisley; Professor M'Gregor; a large number of advocates; and Mr. J. Dick Peddie, treasurer of the Scotch branch of the Liberation Society.

Amongst the letters of apology was one from the Rev. Dr. Hutton, Paisley, who wrote as follows:—"I regret that imperative engagements prevent me attending the conference in Edinburgh this evening. It is very timely, and I hope will be effective in giving forth no uncertain sound regarding disestablishment and its claims to be held as a matter of unquestionable electoral concern whenever elections occur. We are contending with what has often obstructed necessary reforms — the cries of party and the influence of officialism which seeks to repress and silence the advocacy of disestablishment, and nullify the power of the vast bodies of the citizens who demand it as a measure of justice. This kind of policy, which has always failed at last, will doubtless fail in this instance. It can secure for party at best the unity of a rope of sand, and it is in Scotland as unnecessary to the ends of Liberalism as it is a gratuitous folly on the part of any friends of disestablishment to encourage it by connivance or reserve. Wishing you a successful meeting, as we cannot but be assured, by faithfulness to a righteous cause, we shall finally succeed." (Applause.) Mr. R. T. Middleton, in expressing his regret at being unable to be present, also said:—The strength of the Liberal party in Scotland is to be found amongst the Nonconformist electors, and the question of disestablishment is one with which every candidate at the coming election is bound publicly to deal. It is remarkable that only three out of the forty-one Scotch Liberal members are opposed to disestablishment. The principle of religious equality is accepted by all, and it practically now has become a question, When is disestablishment to be conceded? Let the constituencies answer.

Principal Cairns, in opening the conference, which he spoke of as being large and influential, referred to the evils of controversy, but said that the voice of duty must be obeyed, and they were there to take part in that struggle in order that they might ere long succeed in tearing up that root of bitterness by which churches and communities had been troubled, and assured that if they underwent labour and anxiety their successors must have peace. (Applause.) He had never in the whole course of his life as a Christian minister attended a purely political meeting. But there was here an exceptional case. That was a question that had a far wider scope than any question of party politics. These political complications which had entangled themselves around the Christian Church were only to be disentangled by the use on the part of Christian men of political means and measures. (Applause.) The learned Chairman went on to say:—We do admit our obligations to the Liberal party, but we are not here to forget or let it be forgotten that the Liberal party has duties to us. (Applause.) We are in a very great sense, in connection with the Liberal party, the representatives of what is most Liberal in the Liberal party. (Hear, hear.) We are the representatives of justice and progress, and from a regard to the interests of the Liberal party we are required not to allow this question to sleep or be forgotten. We supply the Liberal party with some of the best and purest Liberal aspirations. We set before it what should be its most congenial work. Our duty to the Liberal party would forbid us to suffer this question to be thrown in to a corner, and turned away from practical solution, and postponed to the future—in that case to a distant and almost, perhaps, invisible future (Applause.) I don't here go alone upon the recent action which, to their credit, certain leaders of the Liberal party have taken, and I refer especially to Lord Hartington. (Applause.) Even if they had made no such utterance, even if they had taken no such action, it might have been our duty to go forward—our duty under certain circumstances, even with our leaders reluctant and averse to take any step to settle a great grievance involving political inequality, and hindering the unity of the Christian Church in our land. But how different are the circumstances! These, our leaders, have appealed to us. They have appealed to the nation, and have shown themselves willing to move if the nation will support and follow them, and give the signal that they are prepared. Are we, then, to be satisfied with the mere general watchword of the unity of the Liberal party? In the coming election they have appealed to us for such indications of national opinion to give them information. To put forth this general watchword of the unity of the Liberal party is in effect asking us to blot out this question from the Liberal programme. It is asking us to discourage the bringing forward and supporting of candidates who are favourable to disestablishment, but the bringing forward and supporting of such candidates will really involve no risk or danger to the Liberal party. The political leaders whom we are willing to follow are asking in what direction we shall go, and are waiting for a signal, for an utterance, from us. We ought to send forth a cry distinct and clear, without giving a mere faint and gentle whisper borne upon the wind, but having the tendency not to excite but rather to soothe the political ear to sleep. (Laughter and applause.) Gentlemen, before I close, I may say that I do not look upon myself as at all a factious member of the Liberal party—(applause)—but for myself I do not feel I would be at liberty, without very grave consideration, to take part in returning to Parliament for five or six years more, under the general head and name of Liberalism, those who will give this question—a question which to me is second to none in importance and magnitude in the domestic politics of the age—the go-bye, or which would have the effect in the action of these parties—and these actions, if I may call them such, if there be more than one section of the Liberal party—the effect of reducing to the level of doubtful disputation or crotchet that which, on our side, we look upon as the essence of the right working of the Christian Church, and the right relation of the commonwealth and the right relation of the Church to Jesus Christ, to whom we all owe supreme allegiance. We are here not to restrain others' religious convictions; and we wish them to understand that is our position; and we cannot forgo acting on such convictions. If anyone says to me, Would you suffer me to be defeated—would you suffer a Conservative to defeat me and the Liberal party? I would answer, first of all, I would try to get someone else than the Conservative to defeat you. If I fail now, I will seriously consider my case. I will not take any rash course as to what I shall do next. But I will do nothing meanwhile to encourage such action on the part of any members of the Liberal party as involving the taking of this question for granted. (Applause.) Though we do not profess to be statesmen, we think we could say even to statesmen that we here, and others whom we represent, plead for great interests; we plead for a great principle which has written itself upon the history of Great Britain during the last two centuries in one unbroken series of struggles and victories. There has not been a single point, with the exception of this we are now demanding—there has not been a single point which has been demanded in the name of this great principle which has not, sooner or later, been conceded. This principle is in action in all our colonies; it has reached Ireland. It has given a colour to the whole Christian life, as well as political life, to the great commonwealth of America. Those opposite to us will admit that, in regard to Scotland and England, the result is only a question of time. What we want is that our statesmen should have an understanding of the time. Let them rest assured of it, as I trust they are beginning to be more and more assured of it, that the whole set of the national mind and conscience on this matter is forward, not backward. Let those candidates who come forward, and that we will support and encourage, take these things into consideration, and lay them to heart. Let constituencies show commendable firmness, as well as tendency to conciliation, to learn where they could reconcile with firmness; and let this great struggle that is evidently before us be a much-needed school—for it is a much-needed school—not only of political but of moral education. As for the Church of Scotland, suffer me to say that we have no fear for the future of the Church of Scotland if thrown more than it ever yet has been on its own resources. (Applause.) We sympathise with all its proper work, which is the work of our common Christianity. We are not revolutionists; we disclaim the title. We are restorationists; we are here to restore the Christianity of our land, by the grace of God crowning our efforts by unity, efficiency, and adaptation, so as to work by the same methods which already prevail so widely and succeed so greatly in the carrying of Christianity to the whole body of our people. It is our effort by the blessing of God to make a better Church and a better State than our dearly-loved country has ever witnessed in the ages of the past. (Cheers.)

The Rev. Dr. Adam, of Glasgow, then moved the first resolution:—

That any attempt to solve the Church and State question in Scotland, otherwise than by disestablishment, is hopeless, and has now been practically abandoned.

In the course of his speech the rev. doctor referred to the altered position of the Scottish Establishment, once the church of the nation, but now having only a minority of the population within its pale. It claimed to have 1,378 churches, chapels, and stations. By the latest published return the Free Church had 1,040, and only a part of the stations, about forty, were there included. The United Presbyterian Church had 530 or 540 congregations, exclusive of those out of the country. Besides these there were other religious denominations—Presbyterian, Independent, Episcopal—some of them considerable in size. But apart from statistics they rested upon broad, patent facts, and it was neither reasonable nor right, apart from any other question or principle involved, that those resources which were the heritage of the whole Scottish nation should be appropriated by a sectional body of this kind, one of several, which, if not separately as large, were at least as faithful and useful, as beneficial to the country in all its highest interests. In some places the Established Church had been driven from the

field, and in wide regions it had material fabrics with scarcely the semblance of congregations. The Establishment used to be thought somewhat exclusive, but of late it had set its door wide open, and if many did not enter it was from no lack of invitation, and at times of more than mere invitation. (Cheers.) State legislation had also been brought into play. The Patronage Abolition Act was a measure designed to break down the wall of separation and attract whole flocks of wanderers back to the fold. What had been the result? No minister of any position or influence had been seduced. (Cheers.) And considering the difficulties on the one hand, and the temptations on the other, it said a good deal for the steadfastness of his brethren. (Cheers.) As to the people, only the poor fragments of two or three congregations had been carried away, and in some cases ministers had gone, not followed by a single individual of their flocks. The time was gone, and gone for ever, for all such tinkering, and for these reasons. A large section of the community is opposed in principle to all ecclesiastical Establishments. The United Presbyterian Church as a whole, other smaller religious bodies in the country with equal unanimity, take this ground, and very many outside of these communions agree with them in opinion. They condemn everything of the kind as contrary to the teaching of New Testament Scripture. Improve an Establishment as you may; modify, shape it as you please, you cannot make it acceptable to this class. And certainly they are to be taken into account, entitled to let their voice be heard, and their weight felt, when the question is, What do the people of Scotland think and wish in such matters? Then a great many more are opposed to any Establishment in the land, not on principle, but under existing circumstances. They look at the ecclesiastical divisions which stand out among us at present—they look at the proved dangers and entanglements of State connection; they look at the ability of the non-endowed churches to support Gospel ordinances by freewill offerings—they look at these and other things, and they argue thus: There may have been good reason for an Establishment in Scotland when the country was wholly or largely one in religious profession, when its population was poor and scattered, when toleration was not understood and enjoyed as it now happily is; but there is reason no longer, and the sooner the old gives place to the new the better. (Cheers.) And, finally, the whole Free Church, and many beyond her pale, object to the present Establishment because of its Erastian constitution. We believe that it is under Cæsar in a way that is dishonouring to Christ. (Hear, hear.) We believe that instead of being a bulwark of national religion it places it at a disadvantage and brings it into discredit. (Cheers.) The compact is a sinful one, and enlightened Christian men are bound not to cement but to sunder it by all legitimate means. We expect no real radical improvement in this respect, looking at the past actions of the State, at the opinions prevalent both in the Legislature and the Church; and even were a change effected, a variety of weighty considerations would rise up against our coming under a yoke which has too often been found to be, and might again at any moment be, turned into a yoke of bondage. (Cheers.) I think we had better stay where we are; better dwell among our own people. (Cheers.) Disestablishment is the one only remedy. A single word in closing. The time was when the Evangelical party looked to the Conservatives as the sworn friends of the Church. They trusted in their fair professions, and they found to their bitter experience that they had been leaning on a broken reed. That had much to do with making Scotland a stronghold of Liberalism. (Cheers.) Let politicians of the Liberal school mark it well. Let them beware of playing a similar game. (Cheers.) They may think to deal with the question as suits their political convenience. They may trifle with it only to learn in the end of the day that they have lost their opportunity—that they have been dealing with men who place their religious convictions, their Church's and their country's spiritual welfare, far above all party interests or election triumphs. (Loud cheers.)

Mr. HENDERSON, Devanha House, Aberdeen, in seconding the resolution, gave it as his opinion that their first duty was to get the present Ministry ousted, and a Liberal Ministry into its place; while their second duty was to press upon that Liberal Ministry the question of religious equality in Scotland. (Applause.)

Dr. CARMENT moved the second resolution as follows:—

That the question in Scotland is one of practical politics, and that the leaders of the Liberal party have done well to acknowledge it as an existing question at present awaiting the decision of the Scottish people.

He was not sure that he knew any question with which they were likely to have to deal in the prospect of a general election that was of more practical importance than the question of disestablishment. It was a growing question, and if it might be more or less of an open question whether an absolute majority of the electors were in favour of disestablishment, there was no question that their side of it was receiving increasing and influential support. (Applause.) They had men in the Liberal party who were continually preaching to them the doctrine of unity. That was a great and good idea. But he believed that the advocates of disestablishment were the true friends of the Liberal party, and that if it stood still it would go to pieces. The Liberal party could only get on by advancing; the moment it was understood that the party was not to do this or that, it was ruined. The principle for which they were contending was, he submitted, in harmony with all those principles which had made the Liberal party, and it would be a gross defiance of all those principles if the party did not deal with the question of disestablishment. (Applause.) All the talk about the breaking up of the Liberal party was, he held, really very much of a bugbear. (Hear, hear.) In every election the whole influence of the Established Church was persistently against them. (Hear, hear.) He repeated that the advocates of disestablishment were the true friends of the Liberal party, and that they were doing more for the Liberal party by pushing this question forward than by letting it alone. The leaders of the Liberal party had said—"Show us the Scotch people want disestablishment and we will go in for it." That was what they wanted to do. (Applause.)

Mr. WHITE, of Overtoun, in seconding the motion, said he thought the friends of the Established Church were now perfectly satisfied that a voluntary church could thrive as well as an Established Church; indeed, in Glasgow the most successful of the churches were the voluntary churches, put down by the Established Church itself. (Applause.) They must have union among the Liberal party, but that union must be for a purpose. (Hear, hear.) He thought that all Liberals should join together to turn out the present Government. (Applause.) They should never get anything in the way of disestablishment from the Tories. (Hear, hear.) That was an established fact. (Applause and laughter.) He was satisfied that at all the elections throughout Scotland the constituencies should be left to themselves to consider, in the circumstances in which they were placed, what they were to do to get a man, if not pledged, at all events favourable to disestablishment? Yet he did not think that they should make this a *sine qua non*. (Cheers.)

Lieutenant-Colonel DAVIDSON, in supporting the motion, said the question of disestablishment was one that must, sooner or later, be settled in Scotland. (Applause.) Bury it ever so deep, it would turn in its coffin. (Hear, hear.) Things were working steadily towards the realisation of that grand motto, "A free Church in a free State." The Church could not run for ever in double harness with the State. (Hear, hear.) Treat it ever so carefully, the State would kick over the traces, and then they had a proper shindy. (Laughter.) There were two principles which were now active at work in favour of disestablishment—one inside the State Church and one outside of it. The one outside of it was the growing feeling of the injustice of the thing, while the one inside was that there were good men inside the State Church who desired to be delivered from the shackles of the Establishment. (Applause.)

The Rev. G. D. CULLEN said that sixty years ago he had been brought to a belief that the civil establishment of religion was not only unscriptural but was very detrimental, and to do all in his power to testify against it. Then, there were few to do so. They had, however, struggled on during that long period, and now, he thought, an important consideration in connection with the motion before them was that Providence had given them an opportunity, by these very leaders of the Liberal party challenging the country—had given them the opportunity, by the election that was coming, to act upon the principles that they professed and held. (Applause.) Let every man be persuaded in his own mind; let them take up the application of a candidate on his merits, but do not let them do anything that would disparage what they held so strongly, that disestablishment was the only solution of the problem that would give them religious equality throughout the country.

The motion, on being put to the meeting, was carried by acclamation.

Principal RAINY said the motion he had to propose was one not so much for oratory as clear statement. Some might think it was a mild one, but, in his opinion, it was important. It was as follows:—

That the question of Church and State in Scotland is one on which Scottish candidates at the coming election ought publicly and fully to state their position for the careful scrutiny of electors.

The speaker said that having been asked to take charge of a motion of this kind, he had no right to decline it. Of course it was with reference to the Scottish question, and Scottish interests, and the manifestation of Scottish opinion, that they were speaking. But in that connection he would say that he held it to be a fair interpretation of this motion that it was not intended of necessity to apply to cases which were in their own nature quite exceptional. For instance, if a great English statesman—a Scotchman by descent—came down to contest a Scottish constituency—(applause) who had already thoroughly well cleared his feet on this question as far as he was called to, or allowed by his present position to do so—although they happened to be meeting there a week or so before he had to make his appearance among them, they were not holding this meeting for the purpose of applying pressure to him or of making suggestions to him. On the contrary, they hoped that Scotch electors would take him on his magnificent character and services, and show that they knew a great man when they saw him. (Applause.) The coming election was introduced in the motion, no doubt, because in connection with its special circumstances discussions had arisen as to what was desirable in the interests of the Liberal party. Now, he was not there as a person joining in a conference as to what was best for the Liberal party. As far as his politics went, he had the satisfaction of being agreed in most matters with the Liberal party. (Applause.) At the same time, as a minister, he should feel that it was not desirable that he should take part in discussions on that subject, although this he would say, that as a humble member of that party, he should think that the great object in view should be not so much that the Liberal party should as soon as possible come into power, but that it should come into power in such a way as was most worthy of the party, and most likely to conduce to its usefulness, and to secure a tenure of power in which it might carry out its great principles with success. (Applause.) That, he thought, was most in the interests of the Liberal party. He agreed with his friend Mr. White in what he had said in reference to the Tory party. He had no great hope of getting disestablishmant from the Tory party. Well, he regarded it as an equally fixed point that they would not get it from the Liberal party unless they made it very clear that they were determined to have it. (Applause.) What seemed to him to be the practical reason for drawing public attention to the question by such meetings as that, and considering very carefully the line that was to be taken up by public men about it, was simply this—there might be in connection with the existing position and with the great desire that was felt to have the utmost possible unity in the Liberal ranks, there might be a temptation to reduce this question of theirs from the rank it had won, and treating it as if it were one of those subordinate matters which came in as a disturbing force, but which it was wise to get rid of by turning them about their business as quietly as one could. (Applause.) For instance, one might see, perhaps, this temptation working in the way of men who were really in their own mind for disestablishment—such men in their public utterances consenting to be muzzled on that question, consenting to take a position of being blind and dumb on that question, consenting to try and form connections with their constituencies on the principle that that question was left on one side, and which could only prepare the way for their being permanently muzzled on the question. Then, on the other hand, the temptation worked in this way, that men who were against disestablishment, or did not want to be troubled with it, took the opportunity of forming connections with constituencies that ought to be represented by disestablishment men. Dr. Rainy went on at great length to deal in detail with various matters in relation to practical action at an election, the general effect of which was that constituents were not bound to be silent on the Church question. Men must go the length of frankly saying—reluctant though they were, and hopeful as they might be that by some possibility some out-gate from it might be found—that it was not a reasonable thing, and especially that it was not a Liberal thing, to say that the present position of things in Scotland could be maintained, or ought long to continue as it was. (Applause.) No doubt it would be said, "You will risk the loss of votes in certain places if you desire members to go so far." He would reply, But he should remind them that "there is that scattereth and yet increaseth—(laughter and applause)—and there is that withholdeth more than is meet, and it tendeth to poverty." (Renewed applause.) He had the strongest conviction that this question would not make much progress until there was a good measure of firmness shown in connection with it. It ought, of course, to be a reasonable firmness. He did not think, as he had said, that it would be reasonable in all constituencies, and with reference to all candidates, to require men to go plumply for disestablishment. This might be in some cases unreasonable, not merely that it would not be good policy, but that they had not a right to throw off Liberal members of the Established Church merely because they were slow and reluctant to come to the conclusion that only one course was inevitable. In conclusion, he believed he was expressing the feelings of a good many persons when he said they were not likely to make concessions in regard to this matter. They should bear with great respect and treat with great respect the opinions of others well entitled, and far better entitled than they were, to speak on any matter of party politics But, at the same time, he had a strong impression that there were a great many persons who agreed in general with what he had said, and were not likely to be moved from the belief that the course that ought to be pursued at the coming election was that which had been indicated, It was at present very commonly said that no doubt disestablishment was coming. He heard this said a day or two ago by a friend of his, who was about the last person in the world from whose lips he ever expected to hear it. But there was a disposition in that relation to say that the advocates of the question should not press very hard. This was a very dangerous and misleading view. (Hear, hear.) There were great tides and great eddies in public affairs. He believed that this question was certainly going on to its solution in disestablishment, if justice were done to it by its supporters. (Applause.) But if they were content to let things alone till some other powerful force came in, the direction and source of which they did not know, then he could not tell them what might happen in the future, and he did not know what unexpected tendency might take the mastery of affairs. (Applause.)

Mr. F. BROWN DOUGLAS seconded the motion. The Establishment was just a political institution for the purpose of spreading political views in support of the present Government, and that was the

reason why the present Government held so firmly by it, and would grudge very much to give it up. (Applause.) He did not know anybody in Scotland who supported the present Government save the members of the Established Church and the Episcopal lairds, who supported the Church, not through any love for it, but just because they thought it strengthened their party. As to the coming election, he did not say he would not support a Liberal candidate even though he was in favour of the Established Church. Every case must be judged upon its own merits. What he said was that every candidate must be asked to face the question.

Mr. MACKMICKING, Helensburgh, suggested that the words "Church and State" should be replaced by "religious equality."

Mr. BLACK, advocate, had two objections to Dr. Rainy's resolution. The first was that constituencies might look upon it as an attempt at dictation, and the second that, as he read it, it meant that, without regard to the special circumstances of constituencies, or to the complexion of their politics, this question of disestablishment was to be brought so prominently into the foreground that it was to be made the turning point upon which the battle was to be fought. (Cries of "No, no.") Mr. Black concluded by moving that there be added to the motion a clause explaining that "this rule ought not to be applied where its application would endanger Liberal success."

The Rev. Mr. GRANT, Tain, speaking of the state of the Highlands, said the Established Church had not in any appreciable degree affected the religion of these districts, and pointed out, as a reply to the argument that this Church was the bulwark of national religion, that where it had least influence there the morality connected with religion stood highest.

The Rev. Mr. WILSON, Glen Luce, gave it as his opinion that the Liberal party would never be united, energetic, earnest, and active till it took up and adopted this question as one of the fundamental parts of its programme.

Mr. A. TAYLOR INNES wished to speak in regard to Liberal Associations and their connection with this question. These committees representing constituencies might have most important functions in these places. They might do nothing less than their ruin in the districts, or save it, by the selection they made of the men. Nothing was more clear than that the matter, which was not in the front just now, would be in a year or two, and nothing could be more insane than to choose men who were out of harmony with the constituencies. It would simply make a breach and an explosion two years hence. What lines committees should take up was another matter, and the more independence each constituency got the better. He should be disposed to demand very little on this Church question, provided candidates did not shirk it altogether. He would be satisfied in some constituencies with something less than Dr. Rainy had indicated, but he for one intended to vote for no candidate in county, in city, or in university, who simply ignored this question, or shirked it, shelved it, or did not properly acknowledge in his speeches, that this was a grave existing question to which he was applying his mind. (Applause.) How much further he would go was another question. This Church and State question was a great and difficult question. The man who supposed he knew the last word of it had something still to learn in regard to it, but for the man who had no heart in it at all he had no regard, and he thought there were good reasons for it. In the first place, he held that man was no Liberal in any sense of the word. (Applause.) He had turned his back upon the deliberate declarations of the leaders of the party repeated again and again, in 1877, 1878, and 1879. There was a declaration they should not forget, that the Liberal party was committed to this question although not to the answer. It was not to any answer, but to the question the Liberal party was committed. That was their inheritance, make of it what they would. He believed the Tory party could not escape this question for any length of time, although he did not wish the question to fall into their hands. (Hear, hear.) The difference between the two parties was this, that by the Tories it was dreaded and feared, and by the party with which he was identified it was anticipated and expected; and he would say the man had no right to call himself a Liberal who repudiated that which had been tabled by the leaders of the Liberal party as the leading question in Scotland. Even if that had not been laid down by the leaders of the party, it was a preposterous thing to expect that in the present divided condition of Scotland the question could not go on. He believed there was enough of patriotism in the Established Church and in Toryism to bring it on, but they were not to leave it to them. He would say, in conclusion, that the question must go on, but it did not follow that because it was on the table the answer was to be given now. It lay before them now, and no one must pass it aside. Not one might put it away, and they were entitled to say it should not go back, but that, in the words of the resolution of the Glasgow Conference, which he was glad to see had not been disapproved of by the leaders of the party, they should go on maturing the question while they were working hard at the larger questions of the present crisis.

The resolution, on being put to the meeting, was adopted unanimously, Mr. Black's rider, which was not seconded, having fallen to the ground.

The CHAIRMAN, in announcing that the business of the conference was concluded, expressed his profound satisfaction with the perfect freedom with which this subject had been handled. The slight difference which had come out had only enhanced the unanimity of their procedure, and the perfect freedom and frankness of their discussion.

Mr. SHAW, advocate, in moving a vote of thanks to the chairman, thought that the fears expressed by Mr. Black were unfounded. They specially wished to regard the particular circumstances in which constituencies found themselves placed. (Hear, hear.)

The vote having been heartily accorded, the Rev. Mr. Cullen pronounced the benediction, and the meeting separated.

THE LIBERATION MOVEMENT.

THE MANCHESTER DISTRICT COUNCIL.

The *Manchester Examiner* of Saturday reports the proceedings of the Manchester District Council of the Liberation Society, held at the society's offices on the previous day. Mr. Hugh Mason, the president, was compelled to be absent through indisposition, and Mr. Hugh Booth took the chair. Mr. J. F. Alexander, the secretary, presented a report of proceedings during the last twelve months, which, after referring to some general aspects of the question, stated that seventy-four meetings had been held during the year, a smaller number than during the previous year, but grave political dangers had justified the abandonment of several meetings. Other meetings, however, had been held by the National Reform Union, which placed religious equality prominently amongst its objects. The report went on to say:—

The issues of literature in this district have never before been so large. A total of 426,668 publications, 421,800 tracts, and 4,868 placards, have been sent out from your offices in the year. Advantage has been taken of nearly all large gatherings in Manchester, Salford, and their vicinity, for the distribution by trusty men of information on our movement. Selected persons and particular districts have also been supplied with special tracts. Young men's societies, public libraries, Liberal clubs, and other reading rooms, have been supplied with pamphlets and books; and no opportunities are neglected of bringing home to men's minds the injustice and the evils of State Churches.

The income of the society from this district has grown from 1,005*l.* 1s. in 1871 to 2,293*l.* 13s. 5d. in 1879, and the number of subscribers has likewise doubled, notwithstanding that during that period Liverpool, with the West Derby Hundred, and Birkenhead, with the Wirral Hundred, have been separated from this district, and formed into a local agency. The expenditure, as per the agents' books, has been 1,432*l.* 5s. 11d.; but to this amount has to be added various items for literature, lectures, and other expenses paid by the head office.

The following reference was made to Parliamentary questions:—

This district was represented at the conference held at Leeds, at the suggestion of their Nonconformist Union, and which resulted in a decided position being taken as to the necessity of the disestablishment of the Scottish Kirk, and the settlement of the burials question on a basis of justice to all parishioners, being included in the programme of the Liberal party for next election, if our leaders desired to have the sympathy of Nonconformists. This conference may lead to others in constituencies where the advocates of religious equality form the bulk as well as the backbone of the Liberal party, and where candidates for the suffrages of Liberals have not advanced so far on the road towards religious equality as have Mr. Gladstone, Lord Granville, and Lord Hartington. This action was not premature. The sharp practice resorted to in the passing of the Cemeteries Act has destroyed any remaining desire among moderate Liberals for compromise; while the author, by disestablishing his clients, the clergy, in the graveyards that would be created under the Act, has overreached himself. Recent meetings and conferences across the border have demonstrated the certainty of disestablishment of the Scotch Kirk becoming a test question, and also manifested that this will not interfere with the success of Mr. Gladstone's candidature in Midlothian.

Mr. Alderman MCKERROW moved, and Mr. A. E. REGNER seconded, the adoption of the report, which was carried.

It was moved by the Rev. J. T. SHAWCROSS, seconded by Mr. S. MASSEY, and resolved:—

That this council is of opinion that the Public Health Act, 1875, Amendment (Cemeteries) Act cannot be accepted as a settlement of the Burials question, inasmuch as it perpetuates the distinction between consecrated and unconsecrated ground, and makes no provision for allowing the relatives of deceased persons to have such burial services as they prefer; also, it throws upon parishioners further financial burdens for the purpose of preserving the monopoly of the Established clergy, and would thus place upon the rates the maintenance and keeping in order of churchyards unnecessarily closed under this Act. This council, therefore, urges poor-law guardians and other members of sanitary authorities to closely scrutinise the reports of local sanitary inspectors relative to the state of existing churchyards, and resolutely to oppose all attempts to close country churchyards except where absolutely necessary for sanitary reasons.

It was moved by the Rev. CHARLES WILLIAMS, seconded by the Rev. JAMES M'DOUGALL, supported by Messrs. A. G. SYMONDS and D. CROSSLEY, and resolved:—

That in the opinion of this council the questions of Mr. Morgan's Burials Bill and the disestablishment of the Church of Scotland are ripe for immediate practical action, and ought to be included in the programme of the Liberal party. The council therefore recommends all its associated committees to take such measures as local circumstances require to induce Liberal candidates to accede to these proposals.

It was moved by the Rev. J. FREESTON, seconded by the Rev. MARMADUKE MILLER, and resolved:—

That this council, remembering that public opinion in Lancashire on the iniquity and infamy of the sale of Church livings had much to do with the appointment of the Royal Commission which has just presented its report, thanks those gentlemen who, in Parliament and out of it, and through the Press, have laboured for the suppression of this iniquitous traffic, and urges further assaults on the Establishment through this breach.

It was moved by the Rev. F. TROTMAN, seconded by the Rev. S. HAWKES, and resolved:—

That this council rejoices to find that Scottish voluntaries are so completely united on the necessity of ascertaining at the general election the decision of the Scottish people as to the prolonged maintainance of the Kirk; and while assuring them of the hearty sympathy of English Liberals, expresses the hope that disestablishment in Scotland will be speedily followed by the full triumph of religious equality in England and Wales.

The business closed with a vote of thanks to the chairman.

MEETING AT ASHTON-UNDER-LYNE.

The *Ashton-under-Lyne Reporter* of Saturday devotes large space to a report of a "great Liberation meeting" in the Ashton Town Hall on Tuesday of last week. The hall, it was stated, was crowded long before the hour announced for the commencement of the proceedings. Mr. Hugh Mason was to have presided, but illness compelled him to stay at home. Much of the interest displayed in the meeting was no doubt attributable to the fact that Mr. Mason was expected to take the chair, and to a feeling which very largely prevailed that he might possibly make some announcement during the evening with respect to the question in which the Liberals of the borough are so deeply interested, viz., whether or not he will become the candidate of the party at the forthcoming general election. Mr. Mason was, however, not amongst the gentlemen who came upon the platform. These included the Rev. Thomas Green, hon. sec. to the auxiliary; the Rev. J. Hutchison; the Rev. J. Peill; Messrs. A. Dodgson, J. Knight, W. Bottomley; the Rev. Henry Allon, D.D., of London, and other gentlemen.

Mr. E. DODGSON took the chair, and, after a brief speech, called upon Dr. ALLON, of Islington, who proceeded to give a lecture on "Ecclesiastical Establishments in relation to National Life," which was forcible, pointed, and comprehensive. It was received with great appreciation.

The CHAIRMAN then referred to the coming election, after which

The Rev. THOMAS GREEN, B.A., spoke of the large income of the Society, and of the great work which it did. He next humorously referred to some recent topics. He only wished to refer to one of the many things which had taken place in connection with the Church during the year—the recent meeting of the Church Congress in Wales. During that meeting some time was actually devoted to the consideration—he wondered at their impudence—(laughter)—of "the remedy for Dissent." (Renewed laughter.) He did not know whether they had found it, but he had not yet seen it advertised in the newspapers amongst the patent medicines—(laughter)—but he would undertake to say that they (the Nonconformists) could give them a remedy in a moment—without even troubling his friend Mr. Fisher—(laughter)—and that remedy was that there should no longer be any State Church to dissent from. (Applause.) There was no other remedy worthy a moment's consideration. It was the political church which needed the remedy, and the Dissenters gave it them in a moment. Their friends in the State Church, when they talked about the remedy for Dissent, did not know that they were saying anything impudent — they were simply betraying their own imbecility and their utter incapacity to comprehend the position which Dissenters took up. Mr. Green moved a vote of thanks to Dr. ALLON, who, in responding, said there was something so blind, so infatuated in the Establishment that it was difficult to preserve one's patience when dealing with it. He did not often, or indeed ever swear—(laughter)—but he did wish there were some pious expletives that one could use at times. (Laughter.) He moved a vote of thanks to the chairman, which the Rev. J. HUTCHISON seconded.

The resolution was carried, and the Chairman having replied, the meeting ended.

ANNUAL MEETING AT NOTTINGHAM.

In the local *Daily Express* we find a report of the annual meeting of the Nottingham branch of the Liberation Society on Thursday. The chair was taken by Alderman Gripper, among other gentlemen present being Mr. H. Ashwell, Mr. J. T. Mallett, Mr. W. B. Baggaley, Mr. J. Kirk, Mr. H. Clarke, Mr. W. P. J. Allesbrook, Mr. E. H. Gordon (Board of Guardians), Mr. R. Hutchinson, Mr. J. Sharman, Mr. W. Hunt, Mr. F. Granger, Mr. J. B. Hutchinson (honorary secretary), Mr. W. Straw, and the Revs. J. E. Flower, R. F. Griffiths, and J. J. Fitch.

The CHAIRMAN, in the course of his speech, made an apt reference to the moral influence of the Established Church. If there ever was a time, he said, when the establishment of any religion interfered in reference to the public conscience or the maintenance of the public morals, it was at the present. (Applause.) There could be no question that during the last two or three years the public estimate of morality, and even of religion, had seriously deteriorated, and deteriorated under the immediate influence of a Ministry which seemed to acknowledge no such obligations as indicated. If an Establishment were of use it was just at such a juncture; but he had never yet heard of any

remonstrance publicly, or of any step in the way of remonstrance, from the Establishment as an Establishment, and he had heard of very few remonstrances indeed from individuals belonging to the Establishment. He had not himself heard, nor did he believe that anyone else had heard, of any representation being made by the archbishops to the Queen as to the want of morality characterising many of the proceedings of the Government, and as to the necessity of a closer adherence to the principles which they professed. Again, he had not heard, nor did he believe that others present had heard, of representations being made to the House of Lords by those gentlemen who had seats in that House as to the want of regard for the common obligations of morality shown in the proceedings of the Ministry. Of what use was the Establishment, and of what use were these men in high places, under such circumstances?

Mr. J. B. HUTCHINSON presented a report of the last year's proceedings, which had intentionally been confined to a more limited area than usual. Thanks were expressed for the Rev. James Browne's very able work in the district, and references were made to several matters connected with the Establishment question. The report having been adopted, the officers and committee for the following year were chosen, after which the Chairman said, with a view to meet the New Cemeteries Act, passed by the present Parliament, the committee proposed that he should give the following intimation :—"That in view of the Public Health (Interments) Act, recently passed by the present Parliament, this committee invites communications from any one in whose parish any attempt may be made to put the Act in operation." He would add if any gentleman received any information with respect to this Act they would feel obliged if he would forward it either to the committee or Mr. Straw for investigation.

The Rev. J. E. FLOWER, M.A., then read a paper on "Reasons why I belong to the Liberation Society"—very pointed and pithy. After a short discussion, the usual votes were passed.

MR. FISHER IN SOUTH WALES.

Mr. Fisher has addressed four meetings in South Wales during the last week, amidst the most inclement weather, yet with good audiences. The first was held in the Town Hall, Newport, on Tuesday, and is reported in the *South Wales Daily News*, which says :—Mr. Charles Lewis, J.P., occupied the chair, and was supported on the platform by Mr. John Fisher (as representing the Society for the Liberation of Religion from State Patronage and Control), the Rev. J. W. Lance, the Rev. Henry Oliver, the Rev. W. Shillito, the Rev. John Douglas, and Mr. A. J. David. The chairman, in introducing the business of the evening, referred to the recent conference of the Church clergy held at Swansea. They had met there to discuss the question of the remedy for Dissent, but he really thought that they did not touch upon the question at issue.

Mr. Fisher, the lecturer, said he would try to show some of the causes for Dissent and how to remove them. He dealt at length with the purchase of livings, as now practised in the Episcopal Church, the burials question, the unfitness of certain persons to fill the office of clergymen, and the number of livings that were left in the hands of lay patrons. These were some of the causes which led to and fostered Dissent. But the remedy for Dissent was an easy one. It was only to do away with the State Church, and the severing of the connecting link that bound the Church to the State. (Cries of "No, no.") The lecturer replied yes—and for the very reason that when they did away with the Establishment they had nothing to dissent from. (Cheers.) The lecturer also pointed out that he did not wish to discuss the question of what should be done with the money now appropriated by the Church, but asserted that if this were only applied in the education of the children of the country, there was sufficient money now vested in the Church to educate every child in the land. The Rev. W. Shillito moved a resolution to the effect that the meeting concurred with the aims and objects of the Liberation Society. The motion was supported by the Rev. J. W. Lance in an exceedingly pungent speech, showing the good effects that would result to the Church itself by the severance of the connecting link that bound her to the State. The meeting was an interesting one, but a small knot of young men were evidently disposed to make the proceedings "lively" by occasionally hissing the statements made by the lecturer. Complimentary votes of thanks were passed at the close

LLANELLY.—On Wednesday the Athenæum Hall here was crowded to hear Mr. Fisher, and the proceedings were very enthusiastic. Mr. W. Howell presided, and many influential local gentlemen were present. The subject was "Disendowment," which Mr. Fisher treated in great detail, but evidently with great popular effect. At the close he said :—

I urge you to study the question, and if you think we are right, then, when the matter comes (as it must) to be decided at the polls, have the courage of your convictions; see to it that you give your votes and influence to a man like your present member—(loud and continued cheering)—a man who has supported us on every occasion—(renewed cheering)—whom I venture to suggest to you as still worthy of your support, and who never ought to be laid aside for a man who cannot understand this question; for if he did, he would not put forward such miserable opinions as those with which his name is associated. (Deafening applause.)

The Rev. J. R. KILSBY JONES followed with a lengthy and humorous speech in the Welsh language, at the conclusion of which the CHAIRMAN said the deputation courted inquiry, and would be glad to answer questions from those who had doubts on the matter.

After a pause, the Rev. W. HUGHES moved, in Welsh, a vote of thanks to the deputation. The Rev. M. H. LA PLA, who was greeted with cheers, seconded the motion, and in the course of his speech remarked that much had been said about uniting the Liberal party. That party had always been united by the enunciation of great truths. There was one great truth—that of complete religious equality. When that principle was recognised and adopted the party would be carried to power. (Cheers.) The vote was carried, and acknowleged by Mr. FISHER, who proposed a similar compliment to the chairman, which was accorded with acclamation. The CHAIRMAN responded, and in doing so declared himself as holding decided opinions as to the necessity of both disestablishment and disendowment. The proceedings then terminated.

BUILTH.—On Thursday evening a well attended meeting was held in the Assembly Room. The chair was occupied by C. Evans Williams, Esq., the Liberal candidate for the Radnor Burghs. The chairman delivered a thoughtful speech, avowing himself an uncompromising advocate of religious equality. The meeting was addressed at length by Mr. J. Fisher, of London, and afterwards more briefly by the Revs. J. Jones, of Llanelly, and Kilsby Jones. On the motion of the Rev. J. M. Jenkins, seconded by the Rev. J. M. Jones, a resolution thanking the speakers and expressing approval of the aims and operations of the Liberation Society was carried unanimously. This was a first meeting at Builth, and elicited considerable enthusiasm.

ABERYSTWITH.—On Friday evening Mr. Fisher addressed a meeting in the Temperance Hall. Peter Jones, Esq., Mayor of Aberystwith, occupied the chair, and he was well supported by the leading ministers of the town. The presence in the town of a popular Welsh preacher interfered with the attendance, but still the proceedings were marked by great interest and enthusiasm. Mr. Fisher spoke for an hour, dealing with remedies for Dissent other than those dwelt upon by the speakers at the Church Congress at Swansea. His remarks were cordially approved by the meeting. Other gentlemen addressed the meeting, and the proceedings were terminated by votes of thanks to the lecturer and the mayor.

THE REV. J. B. BROWNE IN THE NORTH.

Mr. Browne has given several addresses during the last week. The first at WEST HARTLEPOOL, at the Athenæum. The *Northern Evening Mail* reports the proceedings at some length. There was great excitement in the audience. Mr. Gray, J.P., presided, and a large force of police was present. The chairman deprecated a vulgar opposition, and the lecturer then proceeded. He was somewhat interrupted, and at the close a good deal of disorder occurred, but the resolution submitted to the meeting was carried by a large majority.

SOUTH SHIELDS.—Mr. Browne lectured in the Public Library on Tuesday, when the proceedings were very noisy. Mr. Alderman James presided, and had to put down the noisy portion of the audience. Mr. H. Byron Reed, of Church Defence notoriety, proceeded to question the lecturer, but his manner was offensive, and he was obliged to withdraw one expression. Great confusion followed, but the resolution was carried.

SUNDERLAND.—On Wednesday Mr. Browne lectured here. Mr. A. Common, J.P., in the chair, who vindicated the unsectarian objects of the Liberation Society. The lecturer spoke with great applause. Mr. Reed again appeared, and Mr. Browne refused to deal with him.

NEWCASTLE.—On Friday Mr. Browne had a large attendance here, Dr. Rutherford in the chair. The *Newcastle Daily Journal* gives a good report. Mr. Reed appeared and again challenged a discussion, which Mr. Mason Watson accepted.

OTHER MEETINGS.

BILSTON.—The Rev. Charles Williams, of Accrington, lectured on Tuesday at the Town Hall, on the Church property question, Mr. J. Harper in the chair, with Mr. G. Hastings, Mr. R. Skemp, the Rev. C. Pates, and Rev. A. B. Hale, &c., present. The chairman delivered a conciliatory speech, after which Mr. Williams addressed the meeting in a lecture which occupies nearly two columns of the *Bilston Herald*. Mr. Hastings moved the vote of thanks. The *Herald* says:—"It was noteworthy that the proceedings were devoid altogether of that antagonistic element which usually characterises controversial gatherings of this description. There was not even an attempt at hostile interruption."

ELM, NEAR WISBECH.—On Thursday evening last Mr. Height presided over a meeting held in the Primitive Methodist Schoolroom of this village, when Mr. Lummis delivered his lecture on the present position of the disestablishment controversy. There was no opposition.

THETFORD.—At the invitation of the Working Men's Liberal Association, the Rev. J. H. Lummis lectured in the Town Hall to a considerable audience on Wednesday evening. Mr. Nurse occupied the chair, and introduced the lecturer in a pithy address.

THE SUSPENSION OF MR. MACKONOCHIE.

The sentence of suspension of the Rev. A. H. Mackonochie was early on Sunday morning affixed to the door of St. Alban's Church by an officer of the Court of Arches. The officer was served with a protest by the churchwardens against affixing to the church door the decree of "a tribunal wholly secular," and Lord Penzance's order was torn down by some unknown person shortly afterwards. A copy of the notice was also served on Mr. Mackonochie. The Rev. W. M. Sinclair, who had been licensed by the Bishop of London to act as curate in charge during the suspension, came to the church, accompanied by Mr. J. B. Lee, secretary to the bishop, and was received in the vestry by Mr. Mackonochie, who read to him a statement declining to give up his charge, in which he said it was given to him by the late Bishop of London in 1862, being "of a purely spiritual character." The statement proceeds :—

That office was given me by God through the due and regular order of His Church, and what has been so given me by Him I dare not, at the peril of my soul, give up except to Him, acting according to the same due and regular order. Moreover, this spiritual character of spiritual things is fully recognised by the Constitution of this realm in Church and State, as may be plainly seen in the declaration at the beginning of the Articles of Religion in the Book of Common Prayer, and also in the 37th of those Articles themselves. Now, I have not been suspended from the office thus conferred upon me by any Court which has like authority from God to deprive me of what He has given, or thereby to release me from the responsibility of holding it and using it for Him to the best of my powers, He being my Helper, till He shall take it from me or call me to my account. Therefore, I hereby declare that no priest has or can have any right or power to minister in this church save myself and any others whom I may authorise to officiate in my stead.

Mr. Sinclair then retired, and Mr. Mackonochie officiated at the communion service, with the ritual usually adopted at St. Alban's. Mr. Stanton preached in the morning and Mr. Mackonochie in the evening, but neither made any reference to the proceedings of the morning.

The usages which the original monition, issued in December, 1874, directed Mr. Mackonochie to discontinue, were the wearing of the Eucharistic vestments, the singing of the *Agnus Dei*, the making of the signs of the cross as a gesture towards the congregation, and the kissing of the gospel-book as a ceremony. All these forbidden usages were observed yesterday at the midday celebration of the Holy Communion, at which Mr. Mackonochie himself officiated. There was a very large congregation, a great proportion being strangers, drawn thither by curiosity.

The *Daily News* reporter says :—"Many of the congregation were employed during the ceremonies in reading Ritualistic manuals of devotion. In one of these the worshipper was recommended to an act of adoration of 'the true flesh and blood present in this sacrament.' In another the consecration was referred to as 'the holiest part of the service.' 'The time,' it was said, 'is now at hand when Jesus is going to vouchsafe His presence on the altar. Before the consecration commences, therefore, salute the approaching Saviour, saying privately, "Blessed is he that cometh in the name of the Lord."' Only some six or seven women communicated. A much larger number of women and twenty or thirty men had communicated at the earlier services. The service throughout was a hearty one."

The *John Bull* says :—"We have reason to believe that in the probable event of Mr. Mackonochie's imprisonment for disregarding Lord Penzance's sentence of suspension, an application will forthwith be made to the Court of Queen's Bench for a writ of *habeas corpus*, on the ground of a miscarriage of justice in the recent suit; and the question, upon which Mr. Parker has recently thrown so much light, will for the first time be raised in a court of law—whether the Advertisements of 1562, which have been held to override the Ornaments Rubric, ever received the authority of the Crown."

Some new light may be expected to be thrown upon contemporary history by an important work on which the venerable ex-Dictator of Hungary, Louis Kossuth, has been for some time past engaged, and which will appear simultaneously in five European languages. Despite his advanced age, Kossuth daily devotes ten hours out of every twenty-four to the work of composition, compilation, and arrangement, for the book he is about to give the world will consist not only of his personal memoirs, but of his political writings and speeches, whose name is Legion. The first volume is announced for publication before the end of the present year.

The practical utility of the electric light at the British Museum was fairly tested on Saturday morning during the heavy fog. For more than a century readers at the British Museum have been compelled to suspend work on the occasion of a fog, and to leave the reading-room; but on Saturday morning, shortly after ten o'clock, when many readers were about to leave with their papers, the electric light was turned on, and, without any apparent preparation, the spacious room was suddenly lighted up amid a murmur of applause.

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WEDNESDAY, NOVEMBER 26, 1879.

THE WEEK.

DURING the present week Mr. Gladstone and his campaign in Midlothian will be—have already been—the foremost objects of political discussion. On Monday the right hon. gentleman made what was like a royal progress from Liverpool to Edinburgh. At each important railway-station *en route* there were addresses of hearty welcome and crowds to cheer the veteran Liberal statesman, who needs an iron constitution to endure the fatigues of a week's public demonstrations. The enthusiasm of the Scotch people in favour of Mr. Gladstone is unprecedented. He was received by dense crowds of ardent admirers at the Edinburgh railway-station; he has been followed by multitudes to Lord Rosebery's seat at Dalmeny, where he is his lordship's guest; and, as the *Daily News* reporter in that capital says, "Nothing seems to be thought of—certainly few other things are spoken of—than the presence of Mr. Gladstone, the mere mention of whose name draws forth applause in whatever assembly it be uttered," and to hear whom people have travelled from the furthest limits of the Highland districts. Yesterday afternoon Mr. Gladstone made his first public appearance in the Music Hall, a building of limited accommodation, which was, of course, crowded to the utmost by an audience that was content to wait an hour in patient expectation before the arrival of the great orator, and then rose again and again—ladies included—to give him an enthusiastic welcome.

Mr. Gladstone on this occasion delivered the first of his series of speeches, which, as he says, only as it were opens the questions with which he proposes to deal. With generous references to his opponent in Midlothian, Lord Dalkeith, and his ducal father, he condemned with scornful indignation the manufacture of faggot votes with a view to unduly bias the constituency, which would, he thought, "utterly, certainly, and miserably fail." In the course of his indictment of the Government which followed, he alluded to the dismal prospect of next year's Budget, the postponement of the dissolution, which gave Her Majesty's Ministers another twelve months for new theatrical surprises, though he believed the country was against them, and he spoke confidently of the result of the general election being to place power "in the hands of Lord Granville and Lord Hartington." "I think," he added, "that they are much to be pitied on the day they take charge of the affairs of the country, for never in the recollection of a lifetime have I known such a tangled net of difficulty offered for the unravelling." Mr. Gladstone, in scathing language, reviewed the foreign policy of the Government, especially in relation to the Eastern Question—the Turk being now coerced single-handed—and asked whether the course pursued by them was prudent, and whether, remembering that the strength and solidity of the Empire lay within the comparatively narrow limits of Great Britain and Ireland, it was wise needlessly to undertake responsibilities that might strain the resources of the nation. For two hours Mr. Gladstone spoke with sustained eloquence and energy. He has entreated that he may be spared the reception of deputations—a highly reasonable request, considering the great strain that is likely to be put upon him during this week of exhausting speaking. He could not be expected to decline the compliment of an address of welcome from the Corporation of Edinburgh, which was presented immediately after the Music Hall meeting. That address, after alluding to Mr. Gladstone's enrolment as a burgess of the city, and his installation many years ago as Lord Rector of the University, went on to say:—"Among the noble and distinguished men who have thus been received as citizens of Edinburgh we venture to think that of living men the foremost place is assuredly yours. We desire to express how great is our pleasure in having this opportunity of wishing you God-speed. As patriot, statesman, and the friend of oppressed nationalities, may your untiring efforts for the prosperity and happiness of mankind be crowned with brilliant and lasting success." In the course of a felicitous reply, coloured with local reminiscences, which indicate the wonderful versatility of the speaker, Mr. Gladstone made some remarks which, as furnishing the key to his elevated policy as a public man, are well worthy of quotation here:—

> Your lordship and your brethren in council (he said) have given me the credit of patriotic motives, and of having been a friend in my public conduct to what, in your excellently drawn-up address, is called "oppressed nationalities." Well, my lord, I venture to give you this assurance, that I am sustained and encouraged, and I may almost say driven on, in political life at the present time, particularly by the sentiment believed and entertained by me most sincerely, whether erroneously or not, that there are principles at issue which are much broader than those of ordinary combinations, and which involve more serious issues. I humbly ask for confidence when I state my own belief that the objects which we have in view at the present time are objects connected with the welfare of mankind upon the widest scale. We live in times when there is intercommunion, the nearest intercommunion, of interests between country and country, such as were but comparatively little known to our forefathers. Whatever we may say, amidst the clash of arms, amidst the din of preparations for warfare in times of peace—which really when they become habitual seem almost to be worse than war itself—such is the continual peril amidst all these, yet there is going on a most profound and mysterious movement which, whether we will or not, is bringing the nations of the civilised and the uncivilised world, morally as well as physically, nearer to one another, and making them more and more responsible before God for one another's welfare. Considerations of this kind, not limited to these shores, but reaching far beyond them, enter profoundly into the daily action of States, and of all who are concerned with the direction of that action in Parliament, in office, or when they go to exercise political functions.

The arrest of Davitt, Daly, and Killen, for alleged seditious language used at a recent land agitation meeting held at Gurteen, in the county of Sligo, which excited so much sensation towards the close of last week, has not been followed by any untoward incidents, and has apparently had a very sedative effect upon Mr. Parnell, M.P., who, thus warned, has prudently abandoned his inflammatory appeals to the Irish tenant farmers, to refuse the payment of rent. The prisoners have been committed for trial but, to the surprise of their friends, have been allowed to go free on moderate bail. They are to appear at the assizes about a month hence, before which time we trust all public excitement on the subject will have subsided. Possibly the Government thought it advisable to risk the almost certain acquittal of the prisoners in the hope that their arrest would curb, if it did not extinguish, a dangerous agitation. Whether that will be the result of their summary intervention remains to be seen.

The aged Chancellor of the Russian Empire being about to leave Baden after some months' residence there, many rumours have been rife as to his future. Prince Gortschakoff will pass through Berlin, where it is said he will meet several Russian diplomatists to discuss the question of their country's isolation in Europe. Owing to increasing infirmities, his early retirement is probable, but whether the Prince will be succeeded by Count Schouvaloff, who is about to leave the English Embassy, is doubtful. In a few days the Czar will return to St. Petersburg, when this important question will probably be decided. There are other candidates for the post of Russian Minister of Foreign Affairs besides the ambassador at our Court, such as M. de Giers, who has long been the right hand of Prince Gortschakoff, and would carry on his disturbing policy, and M. Valujieff, who is "known throughout Russia as the ardent and uncompromising advocate of domestic reform, even at the expense of foreign prestige and of army reorganisation, and is for the waging of war not upon bankrupt and broken-down Turks or semi-barbarous Central Asiatics, but upon official peculation and administrative corruption." The appointment of this statesman

would be the sign of a new and pacific departure by the Government of St. Petersburg.

The new Inspector-General of the Police Force in Asiatic Turkey—a force which at present exists only on paper—has not *yet* received his instructions from the Porte, and his appointment is cavilled at by some of the Sultan's influential advisers, who have no objection to acquiesce in schemes of reform of the "first and second category," which are never likely to be heard of in a concrete form, but who resent the appointment of English officials. The last news from Constantinople is to the effect that "Baker Pasha is not to have any executive powers whatever. He is merely appointed Inspector-General of a future gendarmerie, a post which he is popularly supposed to have already held for more than two years, and he is now to make a tour in Asia Minor for the purpose of making a report on the means of establishing public security in that portion of the Empire." Some months, it is said, must elapse before anything is done. Not only is the Sultan aroused to jealousy in respect to the intentions of our Government, and firmly resolved to prevent them from getting in the thin end of the wedge but he refuses to call to account, and has even rewarded with marks of Imperial favour, the powerful brigands of Asia Minor, who subsist by plunder and massacre, and has sternly reproved Abeddin Pasha, the energetic Governor of Sivas, who has arrested and exiled a few of the most notorious chiefs. Hundreds of like cases, says the correspondent of the *Times*, might be cited "to show that the nomination of inspectors and other reforms in the provinces must remain illusory so long as the central administration remains what it is. But the central administration, it may be said, is likewise to be reorganised. The law for establishing Ministerial responsibility is to be published shortly, but it cannot materially change the present system so long as the Imperial prerogative is unlimited and Abdul Hamid remains what he is. All his past acts tend to show that he will not sacrifice one jot or tittle of his authority, or curb his tendency to interfere constantly in the details of administration; and so long as the Ministers have no extraneous support in public opinion, they will remain as obsequious and powerless as they are at present."

We have here in small compass evidence of what will be the effect of threats to send our fleet to the Dardanelles, and of Sir Henry Layard's strong language at Constantinople. The Turks are now alienated from the Power that wishes to befriend them, and as Russia declines to give any advice in the matter, the Sultan "makes a show of granting what is demanded, and will then nullify indirectly what has been done." Lord Beaconsfield could hardly have expected anything else when he had recourse to the theatrical device of seeming to put the British fleet in motion; but then it was necessary to delude people at home with tangible indications of his "spirited foreign policy."

Many of our readers will be rejoiced to hear that the anxious suspense of the directors of the London Missionary Society relative to their Central African Mission has been relieved by the receipt of a brief but gratifying telegram from Aden, to the effect that letters are on their way from Messrs. Hore and Hutley at Lake Tanganyika dated *last June*, which announce that they were both alive and well. It is expected that full particulars relative to the mission will be received by the mail due in London on the 10th of December.

RICHARD HORNSBY AND SONS, LIMITED.—A prospectus has been issued inviting subscriptions to the shares of this company, which has been formed to take over and work the business of Messrs. Richard Hornsby and Sons, manufacturers of steam-engines and agricultural machinery and implements. The capital is fixed at 300,000*l.*, in 30,000 shares of 10*l.* each, of which the vendors subscribe for one-third. The works adjoin the Great Northern Railway-station at Grantham, and an agreement has been entered into with Messrs. Hornsby for the purchase of the freehold premises, together with the plant and machinery, patents, &c. Applications for shares must be made by December 3 from London, and the following day from the country. Further particulars on the subject will be found elsewhere.

MR. R. W. DALE, M.A., ON NONCONFORMITY.

The third of the series of lectures now being given by Mr. Dale at Reading was delivered on Tuesday evening to a deeply-interested audience, which again filled the Corn Exchange. His subject was, "Reformation without tarrying for any." The company included nearly all the principal Nonconformists of Reading and the neighbourhood. The chair was occupied by James Boorne, Esq., who in the course of his introductory remarks said that any narrow ecclesiastical system was condemned by the words of the Master in reference to the man who followed not with the disciples, "Forbid him not." Whosoever did His will was the brother of Christ. Nonconformists were striving for the paramount rights of conscience. Englishmen had an inalienable right to their own religious opinions.

Mr. DALE, who was warmly received, resumed his lecture at the point where he left it on the previous week—with the setting up of the Wandsworth Presbytery in 1572. The Queen's Government showed after that year, he said, no signs of relenting—Elizabeth being afraid to help the Protestants of the Netherlands lest she should provoke a war with Spain, and afraid to favour the Protestants at home. She chose a most horrible method of proving it. Among the fugitives who had taken refuge in England were a number of Anabaptists from Philip's provinces. Twenty-seven of them were apprehended on Easter Sunday, 1575, while holding service in a private house in London; five recanted their errors, eleven were condemned to be burnt, and two of them actually perished in the flames at Smithfield. The prosecution went on until the death of Parker in 1575. Grindal, who succeeded him, was appointed at the instance of Lord Burleigh, who probably hoped that Grindal's known sympathy with the Puritans would alleviate the severity with which they had been treated by Parker. In the first year of Grindal's archbishopric attempts were made to establish the Presbyterian discipline in Northamptonshire and Warwickshire, and there were consultations on the same subject in the Eastern counties, at which a scheme was drawn up for the assembling of national synods, and a plan was devised for giving effect to their views. Grindal desired to give those who had scruples about the ceremonies as much liberty as possible; but his Puritan sympathies soon brought him into violent collision with the Queen. The archbishop's earnest letter to the Queen on the subject led to a resolve on her part to take the whole matter into her own hands—to be her own Archbishop of Canterbury. At that time Parliament was passing measures which struck hard at the Papists. The Bull of the Pope excommunicating Elizabeth and releasing her subjects from their allegiance was followed by signs of general agitation amongst English Catholics. Under an Act passed in 1551 the saying of mass in private houses was to be punished by a very heavy fine and a year's imprisonment—and that was revived. The old fine of a shilling a Sunday for absence from church was raised to 20*l.* a month—a sum probably equal to 250*l.* of our money. If inflicted it would ruin the fortunes of nearly all who clung to the Roman communion. In the same year another Act was passed providing that if any person should write or print any book, rhyme, ballad, or writing containing any false, seditious, or slanderous matter "to the defamation of the Queen's Majesty and to the encouraging, stirring, or moving of any insurrection, or cause such to be written, then upon proof of two witnesses he shall suffer death or loss of goods as in case of felony." Several of the Congregational martyrs were sent to the gallows under that Act. Having related the interesting history of Robert Browne, the lecturer pointed out that Browne's contention was that the Christian Church should consist only of Christian men, which was the very root of the controversy between the Independents and the Elizabethan bishops—as it was between the Independents and the bishops of to-day. (Applause.) Whitgift spoke for the bishops when he declared that he acknowledged no difference between a Christian Commonwealth and a Christian Church—a theory subsequently maintained by Hooker, in his "Ecclesiastical Polity," Edmund Burke, Coleridge, and Dr. Arnold. Having explained the system upon which Browne's church was founded, which Mr. Fletcher had described as a system of intra-Congregational Puritanism, the lecturer said that in the present day theories were held which the early Congregationalists would have regarded as a profane caricature of their principles. The Church was not a voluntary club for the regulation of which the members might make what rules they pleased, but a society of which Christ was the founder, and the head. It must be governed by His laws and by His commandments, and, as Browne contended, His laws were most certainly known to His own people. Congregationalism rested not upon the rights of men but upon the necessity of getting the will of Christ done in the Church. (Applause.) In the summer of 1583 John Copping and Elias Thacker were tried at Bury St. Edmunds, and hung, for circulating books which, while they acknowledged the magistrate's civil authority, denied that the civil magistrate had authority in matters of religion; and they were the first martyrs of Congregationalism. Grindal, old and blind, died within a month of their execution. Cartwright, who succeeded him, began at once to display his characteristic vigour, by enforcing uniformity with unsparing severity, and imposing terms on the clergy which were of doubtful legality, the result being that a large number of Puritans were suspended, and many deprived. The difficulties in obtaining evidence against the suspected clergy led to the issuing of a series of articles of inquiry which Lord Burleigh characterised, in a letter to the archbishop, as "worse than the Spanish Inquisition used in order to trap its prey." The Lords of the Council also remonstrated, but Whitgift was relentless, and in defiance of the council and of Parliament crowds of Puritans were imprisoned, or driven from their livings and reduced to beggary. The political events which happened in the first five years after Grindal's accession to the See of Canterbury promoted in a wonderful way the success of his policy. The nation was rapidly becoming conscious of a vivid and energetic national life, and whatever impaired the national unity was regarded with impatience and resentment. The phase of the national life, culminating in the resistance of Catholics and Protestants alike to the Armada, was eloquently described by the lecturer. The imprisonment of Henry Barrowe, and his friend John Greenwood, and their execution by hanging at Tyburn, on April 6, 1593, were next dealt with, and the lecturer then gave a sketch of the life and character of John Penny, who was hung at the end of May in the same year, for certain language about the ecclesiastical policy of the Queen found in his private papers, and never published. About the same time an Act was passed banishing all who refused to conform to the Church. The Roman Catholics were not, however, touched by it, the Act being intended to drive out of the kingdom the Evangelical Nonconformists. There were at that day, it was computed, 20,000 Brownists in England, principally in London and the eastern counties, and large numbers of them were driven over to Holland. The ecclesiastical authorities began to feel that the part Whitgift and the other bishops had taken was making Episcopacy odious, and the persecution of the Nonconformists was therefore transferred to the civil courts, where, however, they received no more mercy than they did from the bishops. The extreme Puritans were driven from the kingdom, the more moderate became cautious and quiet. The Queen was getting old, and under her successor, the king of a Presbyterian country, the Puritans hoped for better times. The vehemence and bitterness of the controversy subsided, to be renewed, however, in the next two reigns in fresh forms, under fresh conditions, and with vast and tremendous results. They judged the Evangelical Nonconformists of the Elizabethan age wrongly if they imagined that their whole struggle was against ceremonies which they regarded as superstitious, and against mere external ecclesiastical regulations for which they could find no sanction in the New Testament. They were in reality contending for a great moral and spiritual reform. In the very largest and deepest sense the Puritan struggle was a struggle for righteousness. It was not the controversial vigour of the Puritans that constituted their strength. They were learned men, and vast numbers of the clergy were extremely ignorant; they were earnest and eloquent preachers, and the enormous majority of the clergy were unable to preach; their morality was faultless, and too many of the clergy were living in flagrant vice; their religion was fervent, devout, and intense, while the religion of the clergy was either sluggish or superstitious. It was because they were incomparably superior to the great mass of the clergy on those points that the Puritans were able to maintain for so long their struggle with the Crown. And so in these days the Evangelical Nonconformists—Presbyterians, Methodists, Baptists, and Independents—should remember that they rendered the best service to the ecclesiastical principles and theological faith with which they believed they had been entrusted not by keen, able, and eloquent controversy (though that might be sometimes necessary), but by the integrity of their Christian character, the ardour of their zeal, the devoutness of their worship, and the efficiency of their work. (Applause.) They protested against the theory of a National Church which included in its communion all kinds of men, and was unable to exercise any real and effective discipline; but were the members of their churches conspicuous for their honesty and truthfulness, industry, courage, public spirit, courtesy, and charity? The ministers of the Free Churches of the nation insisted that they were elected according to the primitive method, that their position corresponded closely to that of the ministers of primitive times; but were they better ministers of Christ than the ministers who occupied a position which they justly regarded as inferior to their own—were they better educated, had they a greater wealth of theological learning, a keener understanding of the thoughts of the day, as well as a larger acquaintance with the history of past centuries—had they a deeper knowledge of human nature and of the life of God—were they better preachers, better Christians, more fearless, more laborious, more earnest, than the ministers of the churches whose organisation and whose heresies they denounced? (Applause.) Evangelical Nonconformity could not completely vindicate itself except it trained its ministers and its members to an intellectual vigour and to a height of moral and spiritual excellence which, apart from all controversy, should demonstrate that it was the fulfilment of the will of God. (Loud applause.)

The Rev. C. GOWARD having announced that prizes of five and two guineas would be given for the best and second best essays upon Mr. Dale's lectures, a vote of thanks was heartily accorded to the lecturer and to the chairman, on the motion of the Rev. J. BRASH, seconded by Mr. J. J. COOPER, and the meeting came to an end.

ECCLESIASTICAL MISCELLANY.

MISSIONS IN ZULULAND.—The Bishop of Exeter has received from the Colonial Office a reply to the recent memorial of the clergy of the diocese respecting the exclusion of missionaries from Zululand. The reply states that the memorial has been sent to Sir Garnet Wolseley with an intimation that it will be desirable that any interference with missionary operations of the character indicated should if possible be avoided.

RITUALISM AT FOLKESTONE.—An important vestry meeting was held on Thursday at Folkestone Parish Church. The vicar applied for the consent of the vestry to a faculty for the placing of stained-glass windows in the church, on one of which is represented a priest celebrating communion in Ritualistic vestments and surroundings. Many persons, including the parish churchwardens, objected to the window, as teaching Popery. After a strong discussion, on being put to the vote, the consent of the vestry to a faculty was carried by a majority of twelve amid loud cheers from the vicar's friends.

A ROMISH ARCHBISHOP IN TROUBLE.—A letter from New York says:—The payment of the debts of the Roman Catholic Archbishop Purcell, of Cincinnati, is as doubtful as ever. The contributions thus far are only sufficient to pay about six per cent. interest for one year on the aggregate of liabilities. The ecclesiastical property acquired by the money of depositors stands in the name of the archbishop, and it is probable that an attempt will be made to obtain an order from the court for the sale of churches, parsonages, and schools to satisfy the claims of creditors. If this is carried out it will be a severe blow to Roman Catholicism in this country.

MR. LOWTHER, M.P., ON IRISH DISESTABLISHMENT.—A deputation waited on the Chief Secretary for Ireland in Dublin, on Tuesday, to ask for compensation out of the Church surplus for the minor incumbents who had suffered by the passing of the Church Act. The Chief Secretary said the Government had inherited more than one legacy of considerable injustice. The Church Act was a measure of scandalous spoliation, and it was not singular, for a few months later an Act was passed transferring a considerable amount of property belonging to one class of Her Majesty's subjects to another without compensation. The matter, however, would be considered by the Government, with whom the decision rested.

THE RITUALISTS AND PROTESTANTISM.—The Edinburgh *Daily Review* says Dr. Wylie's "History of Protestantism" is sorely exciting the ire of the Ritualistic clergy of England. Among other instances we may mention that a letter, dated "Parsonage, Etal, November 3," addressed to the secretary of the "Crookham and Pallinsburn Mutual Improvement Club," expressed the writer's intention of withdrawing his quarterly subscription unless the "History of Protestantism" were removed from the library. The writer added that he could not sufficiently express his dislike and disapproval of that work. The secretary replied that, according to the rules, the existing state of things in the reading-room could not be changed unless a motion be entered in a book kept in the purpose, and the promoter attend in person at a general meeting to move his motion. This work, the first issue of which had a vast circulation, is now in its second issue, and is being widely sold in Canada. Recently Mr. Miller of London placed a copy of it in all the public libraries of the county of Caithness.

JOHN DUNN AND THE MISSIONARIES.—The Cape papers received by the recent mail state that John Dunn has published the following as the conditions on which a limited number of missionary teachers will be allowed to have stations in his territory. Before taking up his station the missionary is to sign a deed pledging himself to the conditions set forth below:—1. He shall acknowledge my authority as chief. 2. He shall acknowledge that he has no personal claim or title to and within the territory. 3. The schools to be established on the mission stations shall be founded on the principle of an ordinary plain English school, both the Zulu and the English languages being taught, and no undue attention being given to accomplishments, such as music, &c. 4. That any native so inclined shall be taught some trade. 5. That no native shall be allowed to remove from any kraal to settle on a mission station without my consent. 6. That it be distinctly understood that no native becomes exempt from his tribal duties to his chief by residing on a mission station. 7. That any native desirous of residing on any mission station shall be bound to erect a dwelling house in European style. 8. That every encouragement be given to the cultivation by such resident natives of produce for a market. 9. That the utmost encouragement be given to industrial pursuits so as in time to make the station self-supporting. 10. That the stations shall not be allowed to make trading stations for dealing in cattle for profit.

JESUIT INTRIGUES IN MADAGASCAR.—The *Daily News* publishes the following extract of a letter from Madagascar dated Sept. 13th:—"You are aware that the Malagasy have adopted the Protestant faith, and, under the guidance of a Christian Queen and an enlightened Government, are rapidly advancing in civilisation. The Jesuit priests, who are now under the protection of a 'Special Commissaire' from France—recently arrived in the country—are resorting to what looks very much like force. The Commissaire blusters, threatens, gives sundry hints about 'French men of war,' and magnifies trumpery charges against the Government into matters of grave political importance. The Jesuits are laying claim for religious purposes to a large and valuable piece of ground in the centre of the capital on doubtful evidence. In one province, in particular, they dictate to governors and native officers, bind and flog Protestant teachers, break up the schools, interrupt the worship of the people in their chapels on the Sabbath, officially complain of the preaching, the hymns, and even the prayers of the native ministers, and in one case at least they have induced a chief to pull down a Protestant chapel. The Government is in a dilemma, and the whole country is in a state of excitement and trepidation. The fear of the French is so great that the Government is afraid to move in case it may get into other and worse difficulties. The impression of some is that there is a definite plan to create difficulties between Catholics and Protestants, and bring this Government into such complications as will afford a pretext for French interference, and ultimately, it may be, for a French protectorate."

ENGLISH CHURCH UNION.—At a conference of this Union, held at Leicester on Friday, Dr. Barclay presiding, a resolution was adopted expressing sympathy with the Rev. W. Enraght, the Ritualist incumbent of Bordesley, whose use of wafers in the Communion Service has brought him into trouble. A portion of one of the wafers having been retained by the prosecution in the case for production in court, the meeting recorded its "abhorence of the unspeakable outrage. The following resolution was proposed relative to the Prayer-book. "That any proposed legislation having for its object any alteration of the Book o Common Prayer is at the present time to be deprecated and strenuously opposed by all who desire to maintain the doctrines and the discipline of the Church." Mr. G. Culwick wanted to know—(1) Does the Prayer-book teach anything respecting the use of processions and banners, incense and the crucifix, prostrations and super-altars, vestments and the elevation of the elements, mixing water with the wine, wafer bread, lighted candles upon the Lord's table, and the confessional box? (2) How can the English Church Union with any show of consistency send its representatives to that conference to express approval of the Prayer-book and to protest against any alterations of any kind whatsoever, when, contrary to the principles of the Book of Common Prayer, it has actually introduced these Roman practices into the Reformed and Protestant Church of England? Archdeacon Denison replied that the ornaments rubric covered everything, and he denied that these practices were Romish. He added, in support of the resolution, that he would issue a declaration for signature in every parish in England, and by this means he would show the true feeling of Churchmen on this question of the alteration of the Prayer-book.

Religious and Denominational News.

The Rev. J. W. Baker, of Bath, has accepted a unanimous invitation to become minister of the Independent Church, Corsham.

The Rev. J. H. Stanley, of Bradford, has accepted the pastorate of the church at Barking, Essex, in succession to the Rev. J. Smedmore.

The Merchants' Lecture at the Weigh House Chapel will be delivered every Tuesday at noon during December by the Rev. Newman Hall, LL.B.

The Rev. John Bedford, an ex-president of the Wesleyan Conference, died on Thursday, at his residence, near Manchester. He was in his sixtieth year.

By recent additions, the Wesleyan Thanksgiving Fund now reaches over 200,000*l.* An appeal has yet to be made to the very important districts in Lancashire.

In consequence of long-continued illness in his family, the Rev. H. C. Leonard, M.A., has resigned his office as one of the pastors of Bournemouth and Boscombe Baptist Church, and expects to leave England for a long period of absence early in January. The Rev. G. O. Gould, M.A., has been cordially and unanimously invited to continue his labours as pastor.

The Rev. James Gregory, of Leeds, has accepted an invitation of the members of Augustine Church, George-street, Edinburgh, to become their pastor as successor to the Rev. Dr. Lindsay Alexander, who resigned some time ago, on becoming principal of the Congregational Theological Hall. Mr. Gregory has been six years in Leeds, and, though yet a young man, has gained a considerable reputation as a preacher.

THE BIBLE SOCIETY.—The Committee of the British and Foreign Bible Society have appointed the Rev. Charles E. B. Reed, M.A., to the office of secretary, in place of the Rev. S. B. Beigne, who, after twenty-six years of devoted and most able service, has consented to accept the less onerous post of consulting secretary.

BARROW-IN-FURNESS.—On Saturday afternoon the Bishop of Carlisle formally consecrated the four churches at Barrow which twelve months ago were dedicated to the Four Evangelists. The churches and parsonages were built at a cost of about 24,000*l.*, of which sum the Duke of Devonshire subscribed 12,000*l.* and the Duke of Buccleuch 6,000*l.*

EASTBOURNE.—The Rev. W. Griffiths, on resigning the ministerial charge of the church at Eastbourne, owing to the fact that the state of his health renders necessary a change of climate, was presented with a purse containing 90*l.* It was mentioned at the valedictory meeting that during Mr. Griffiths' ministry, which has extended over eleven years, a debt of 1,300*l.* has been extinguished, and additions have been made to the accommodation in the chapel and schools. The number of those who had been admitted to church fellowship was 236.

CITY ROAD CONGREGATIONAL CHAPEL.—A meeting of the church and congregation was held on the 19th inst., the senior deacon in the chair, to take leave of the Rev. Ebenezer Evans, who has accepted the pastorate of the Congregational Church at Poole, Dorset. The Chairman, after bearing testimony to Mr. Evans's zeal, devotedness, and high Christian character, which had won for him the respect and affection of all his people, presented to him, on behalf of the church and congregation, a handsome drawing-room clock, and a purse containing 40*l.* Mrs. Evans's useful labours were also warmly acknowledged, and she was presented with a russia leather ladies' bag, with fittings. Mr. Evans returned thanks, and expressed his strong interest in the welfare of the church over which he had presided for three years and a half. Messrs. Simmonds and Burden expressed their high esteem for Mr. and Mrs. Evans; and Mr. Grainger, concurring in what had been said, urged the friends to keep together, and to work earnestly for the good of the neighbourhood.

A NINE DAYS' MISSION AT BRIGHTON.—The Bishop of Chichester has addressed a pastoral letter to the inhabitants of Brighton and the adjacent parishes of Hove and Preston, calling upon them to take part in a nine days' mission to be held at the beginning of 1880, in the course of which his lordship says:—"There is in Brighton a vast amount of opulence and well-being, whilst there is, behind the showy streets, a far greater, though less visible, mass of poverty. Not even in London itself are splendour and wretchedness, abundance and need, more sharply contrasted. I fear it must be confessed there is much frivolity and worldliness in the upper classes; much gross vice and immorality in the lower. Who then shall say there is no need of a mission in Brighton?" In conclusion his lordship says the mission comes in anxious and critical times. Distress has found its way into many a home, and a dark cloud has long hung over the commercial interests of the land, whilst the past harvest has been the most unprosperous that the country has known; and in all this he sees great cause for national humiliation and prayer.

RAMSGATE.—The Rev. Henry J. Bevis, the Congregational minister of Ramsgate, after having been in the ministry for nearly fifty years, forty-three of which he has been pastor of the Congregational Church in Ramsgate, feels that his health is so broken that he is about to resign. In that watering-place and neighbourhood Mr. Bevis has represented Nonconformity for many years, in such a way as to gain for it general respect, and we understand that his church and congregation are intending to present to him, on his retirement, some substantial proof of their gratitude and affection. We have no doubt that when the proposed testimonial takes a definite form, very many outside his church and congregation will be glad to join with them in this recognition of the worth and services of Mr. Bevis. In common with many other ministers at watering-places, he has not, we believe, been the recipient of a large salary, although during the summer months there have always been full congregations at his chapel. There must be hundreds of members of other churches who have at various times attended Mr. Bevis's ministry who would willingly join his people in this kindly recognition of the meritorious labours of a veteran minister.

RELIGIOUS PERILS OF THE AGE.

On Monday evening the Rev. J. G. Rogers, B.A., chairman of the London Congregational Union, delivered a lecture, under the auspices of the Union, to young men at the Memorial Hall, his subject being "Some perils to Christian doctrine and religious life in the age." Mr. Albert Spicer (treasurer of the Union) presided, supported by the Revs. Dr. Kennedy, A. Mearns, W. W. Jubb, E. J. Hartland, and other gentlemen. There was a large attendance of young men and a few ladies. After singing, prayer was offered by the Rev. E. J. Hartland.

The CHAIRMAN, after expressing the gratitude of the committee to Mr. Rogers for volunteering to deliver the lecture, said that all those connected with the work the Union was trying to do in the metropolis were beginning to feel more deeply what an enormous work they had in hand. The statistics which had been published had revealed to them a depth of religious destitution in London which called upon every man and woman to ask themselves whether they were doing all in their power for that mighty metropolis. It was with that view that they had invited them there that evening. They were trying to use every means in their power in connection with the London Congregational churches to undertake more aggressive work than in the past. As young men they must feel that a great responsibility rested upon them to do what they could to provide for the preaching of Jesus Christ throughout that metropolis. (Cheers.)

Mr. ROGERS, who was cordially cheered on rising, said it was a great pleasure to him, while connected with a feeling of solemn responsibility, to have the opportunity of addressing so many young men. He was not going to read a lecture, but to talk freely to them respecting some of the dangers to their

moral and religious life. By pointing out those dangers and by indicating the self-culture which they needed, he would be doing the best he could to prepare them for the work devolving upon them in the present day. It was a very old inquiry—What is the cause that the former days were better than these? But the assumption that they were better might not be true, and that process of diagnosis by which they endeavoured to adjust the relative claims of the ages was not a very practical one. They could not bring back the past, but were living in the present age in which they had to work and to do their utmost to make it the wisest and strongest and most godly generation, and to advance God's work for the benefit of those who would follow. It was necessary to know the kind of time in which they lived. It was a very wonderful time looked at from what side they would, and for them it was their accepted time for service, and thought, and spiritual enterprise. There were many things to excite anxious fears and to depress Christian minds. But they could not wish to have back the time when people submitted to the teachings of the priests, the time of narrowness and exclusiveness, rather than the present time of freedom, Christian life, and Christian success. Some persons were alarmed because young people read speculative works, and were said to be losing their interest in churches and in religion. And the challenge of unbelief was never rung out in more audacious terms, and was never more unscrupulous and less restrained than at present. It was put before the minds of young people in the monthly reviews, and everybody was supposed to read them, and to be able to talk about the matter discussed. It was mournful to see the boldness with which some champions of unbelief advanced their theories and laughed at the idea that there was anything solid and enduring in the Christian faith. But there were a few consolations which might be mentioned. Where there was such intensity of feeling and bitterness of hate manifested, it was clear proof that they knew their boastings were not as true as they wished them to be. If Christianity had become feeble and was going to be swept away why not let it alone, and why be so bitter in their scorn of it? It was best after all to know the worst that unbelief could say. They were prepared for a full discussion of their belief, and were quite ready to examine it. Amongst all the upheavals and unrest of the age it was not for them to be panic-stricken as if the very foundations were giving way. It was necessary for them to look at those subjects which lay at the very foundation of their life, and touched everything which was most precious to them. If they looked at them in a calm earnest spirit, there was a power in the truth which would prove itself to them. There was a tendency in these days to worship intellect and idolise genius, and to think that what eminent men of science said must be true. There were a number of persons in the world who were nothing if not intellectual. The less a man had of intellect the more determined he was to be on the side of the intellectual. (Laughter.) Because certain eminent scientific men were unbelievers it was thought they must renounce all their old ideas and embrace everything in a contrary direction. But there were philosophers before Huxley and Tyndall, and great thinkers before Herbert Spencer, and amongst them Bacon, Newton, and Faraday, who did not find it impossible to believe that there was a God, or that it was a thing incredible that God should raise the dead. If men of science would keep within their own province, and give them what they had verified by their own experience, he would listen to them; but when they said there were things in the Word of God not consistent with science, he would say let us examine them. They found they amounted to this, that the Bible was not written in scientific language. Supposing that the sun did actually stand still at the command of Joshua, whatever knowledge of scientific phenomenon God might have given to them, if the record had been written in scientific language nobody would have understood it, and it would have been necessary to have a second revelation to interpret the language of the first. The province of science was quite different from that of revelation. "Science is of things we know," and science could not say that there was a God, or that Christ rose from the dead. It was not a question of knowledge but of faith. The religion of Jesus Christ appealed to a different principle, and Christians walked by faith and not by sight. The truths of the Gospel could not be analysed by scientific tests, and what right had scientific men to come into that region in which they could not possibly know anything? (Cheers.) Christianity appealed to human hearts, and its ministers taught something which science could not discover, and they had been taught of God something which lay outside the ken of man's natural reason. Growing out of that and the concessions made to science came another evil—what he might call false liberalism. They were in the midst of a reaction against the bigotry, exclusiveness, and narrowness of the past, and while it was desirable to cultivate respect for each other, there was danger lest they should be deceived by a counterfeit liberalism. It was truly liberal to believe that there was good in all churches, but to say that all creeds were equally true or false was not so. It was a noble thing to cherish hearty sympathy for and to honour those worthy of honour, but it was a very different thing to say that because a man was a good true man that therefore his creed was right, and, though they might differ from it, the points of difference were not of much consequence. It was imperative that they should be true to their own conscience, faithful to their own convictions of right; they must not allow their liberality to lapse into what was nothing better than cold and heartless indifference. One thing about which they should be concerned was whether their faith was true or false, whether they could stand with it before God, whether it possessed them, or whether it was a mere bit of vestment which they had put on. There was danger in that liberalism which led men to fritter themselves away, and there was a fear of speaking strongly because there was nothing held strongly. They heard a good deal about liberal Christianity: he wanted them to grasp what it meant and to what it led. It meant the giving up of what was most distinctive in Christianity. It was gradually taking away those parts of the Gospels which bore the stamp of the supernatural. But they could not have Christianity if they got rid of the supernatural. There was no Christianity without an incarnate God and a risen Saviour. (Cheers.) When the religion of Jesus Christ was gone what would be left as the basis of authority and the sanction of moral duty? Where was morality before the Gospel? and what was the morality of ancient Greece and Rome? There was a morality which afforded high examples of natural affection, but of that grand principle of unselfishness which was evolved in Christianity, and which was the root of all true morality, there was no trace in any system of paganism. After speaking of what the world would be without Christianity, Mr. Rogers proceeded to speak of some things which were characteristic of the age. There was an exaggerated individualism which led young men to act independently and to do as they pleased. The effect of liberalism in social life was seen in the allowing of certain amusements formerly forbidden. There was something grander than law, and Christianity said "Let every man be fully persuaded in his own mind." But the love of pleasure in that age was becoming, not simply an infirmity, but a positive curse to numbers of individuals. Mr. Rogers concluded by expressing his deep interest in the young men, and his earnest desire to help them, and earnestly appealed to them as citizens and as Christians to make their influence felt in that great metropolis which was a centre of influence to the world.

A hearty vote of thanks was accorded to Mr. Rogers on the motion of the Rev. Dr. KENNEDY, seconded by Mr. E. J. PHYSICK.

Mr. ROGERS briefly acknowledged the compliment, and proposed a similar vote to the chairman, which was also accorded, and the meeting was closed with singing and the benediction pronounced by the Rev. R. Macbeth.

Correspondence.

RURAL SCHOOL BOARDS.

To the Editor of the Nonconformist.

SIR,—The new Education Act would have been carried out easily enough in most rural English districts if it were not foreseen that the principal part of the cost would fall in a *pro rata* form on the occupiers of land. This, and this alone, is fatal to its success. Your correspondent "G. L.," in speaking of the contest at Berkhamstead, is wrong in supposing that agriculturists or their labourers look with disfavour on the interference of the Education Act. Let the cost press upon income and not upon rateable value, and farmers, tradespeople, and workmen would gladly hail any change which would take the management of our national schools out of the control of the clergyman. Here the schoolmaster is the property of the incumbent, and a creature of his sovereign will. He is elected by the clergyman as parish clerk, without any reference to the parishioners; leaves his school duties to attend all funerals, weddings, and weekday observances, to the detriment and neglect of his pupils; and I suppose if Mr. Spurgeon were to preach to-morrow in the parish, and the schoolmaster were to venture within the chapel doors he would at once receive his dismissal. A change, and a radical one, is needed; and I don't see why the control of our "national schools" might not be placed in the hands of a committee of management, annually elected by the ratepayers of the parish.

A School Board rate, as things stand, is neither more nor less than a cruel and unfair exaction from occupiers of the land. I know one rated at £800 per annum. Within the last three years he has lost nearly £1,000 in farming. His rector enjoys £1,000 a-year, and at a shilling rate would pay £2 5s.; his neighbour £4.

Can you wonder at the opposition at Berkhamstead unaided even by Lord Brunton?

I am, yours truly,

A RURAL TAXPAYER.

Nov. 22, 1879.

THE IRISH EVANGELICAL SOCIETY.

To the Editor of the Nonconformist.

SIR,—"Home Rule" and "Home Rulers" are designations which, on account of the vagaries and violence of a clique, are almost offensive to the eyes and ears of some of the best friends of Ireland on this side the Channel. But in spite of this I think that a right idea lies at the bottom of these phrases; and there are Irish members of Parliament identified with the Home Rule movement who would serve their country wisely and well if their counsels were received and acted upon. I see that this Home Rule idea is about to be adopted partially by the directors of the Irish Evangelical Society. They invite to their council some representatives from Ireland. Surely this is a wise step. They would do well to invite also the assistance of ministers now labouring in England, but who have spent some of their best years in Ireland in connection with this society. They have a knowledge of the country and its missionary work which very few, if any, of the managers of the society have. Of all the societies at work for the benefit of Ireland I question whether there is one which has a more honoured history than this one. It represents the Independent churches of England, and continues to receive a large amount of help from the different sections of the Presbyterian Church in Scotland.

Yours truly,

A FRIEND OF IRELAND.

THE SCHOOL BOARD ELECTIONS.

LONDON.

The polling for members of the new London School Board will take place in the several divisions to-morrow, and will be open from 8 a.m. to 8 p.m. There will be contests in each divison except Greenwich. During the past week the several candidates and their friends have been actively engaged in canvassing or addressing meetings of the ratepayers. It is not probable that the result of the various ballots will be known to the general public before Saturday morning.

A meeting of the general committee whose object is to promote the return of candidates generally favourable to the policy of the present School Board was held in the lower room, Exeter Hall, on Wednesday evening. Mr. S. Morley, who presided, said they were not met to promote the return of individual candidates; but they hoped that each candidate would consider, not his or her personal feelings, but the progress of education. He might state that the passes of children in Board schools were from three to five per cent. more than those of children throughout the country. The report from Coldbath-fields and other juvenile prisons was that there were not one-third as many children as when the Board commenced its operations. Upwards of 200 schools, with first-class appliances, had been provided, and 209,000 children gathered into them, besides 15,000 more in voluntary schools. The visitors had done their duty kindly, but not harshly; and if the Education Code were complained of, the appeal should be made to the House of Commons, and not to the School Board. He would mention that the Paris municipality had just decided that schools should participate with churches and mairies in the grant for decoration by paintings, &c., and a sum of 300,000f. annually was voted for this purpose. Mr. James Beal moved: "That this meeting expresses its grateful appreciation of the work done by the Liberal members of the Board, and urges the electors on the several School Board divisions of the metropolis to support those candidates who are in favour of maintaining the general policy of the Board and its unsectarian teaching, and of endeavouring to secure the application of endowments available for educational purposes." In support of the latter part of the resolution he stated that the last report of the Charity Commissioners showed that under the commission no less than 13,000,000*l.* has been added to the wealth of charities, and nearly 1,000,000*l.* to the annual income. An inquiry into the property of the London guilds would show a return of 9*l.* 2s. as the income of a trust property in Old Jewry worth 25,000*l.*, and another return of 1*l.* 10s. represented a property worth 27,000*l.* He was prepared to multiply these instances by hundreds, and hence he urged the return of candidates pledged to inquiry. Mr. R. Forsaith seconded the resolution, which was carried unanimously, and the meeting closed with a vote of thanks to the chairman.

The *Daily News* has published the following letter from a retiring member of the London School Board in reference to statements which have been circulated with the view of damaging the re-election of Mr. Wilks for Finsbury:—"4, Fenchurch-street, London, E.C. Dear Sir,—In reply to your inquiry addressed to me, whether Mr. Mark Wilks has opposed Bible teaching in the Board schools, as represented to you by certain parties during your canvass for him, I can only say that from the first he has warmly supported the scheme of religious instruction adopted by the London Board, and in fact that no one on the Board has taken more interest in the subject, in supervising the reports of the inspectors, in assisting in the preparation of the examination papers, and in the time and trouble he has given to make the children's holiday at the Crystal Palace in connection with the prize-giving, a success.—Yours faithfully, FRANCIS PEEK. Isaac Butler, Esq."

SHEFFIELD.—The election of a new School Board for the town took place on Thursday. The aggregate number of votes was only 14,000 out of 48,000

voters. There were seventeen candidates for fifteen seats. Five are Churchmen, one a Roman Catholic, and the rest undenominationalists. The following (says the *Sheffield Independent*) shows how the Board is now constituted:—The Rev. Canon Blakeney, Church of England; Alderman Tozer, Church of England; Mr. J. Newbould, Church of England; Mr. H. Stephenson, Church of England; Mr. Alfred Taylor, Church of England; Mr. S. Cole, Wesleyan; Dr. Shera, Wesleyan; Mr. B. Langley, Independent; Mr. H. J. Wilson, Undenominational; Mr. Jonathan Taylor, Undenominational: Mr. C. Doncaster, Society of Friends; Mr. John Wilson, Eclectic; Mr. M. J. Ellison, Roman Catholic; Mr. R. W. Holden, Primitive Methodist; Mr. S. H. Burrows, Reformed Methodist.

WOLVERHAMPTON.—The School Board election here has resulted in the rejection of the late chairman of the Board, Mr. Alderman Edwards, and the return of two out of the three independent candidates. The result is a surprise and an annoyance to the nine Church and Nonconformist representatives, who had allied themselves together in the hope of preventing the return of more than one independent candidate. A Roman Catholic priest, the Rev. H. B. Davies, heads the poll. The new Board will consist of seven Conservatives and four Liberals.

Epitome of News.

The Queen, who was expected to arrive at Windsor this morning, will hold a Council at Windsor on Saturday next, when Earl Beaconsfield and Lord Salisbury will have a private audience.

On Friday Her Majesty attended the funeral of the late John Grant, twenty-five years head gamekeeper, and who was a great favourite of the Prince Consort. The remains were buried in St. Andrew's Church, Braemar, two of the Queen's carriages accompanying the hearse. When the coffin was lowered into the grave, half-a-dozen large wreaths of *immortelles* were laid on it by the Queen and other members of the royal family.

The thirty-ninth anniversary of the birth of the Crown Princess of Germany, Princess Royal of Great Britain and Ireland, was celebrated on Friday with the customary rejoicing.

The Bacchante, with the sons of the Prince of Wales, has arrived at Madeira.

The Duke of Edinburgh has, it is said, purchased Norris Castle, a fine mansion, whose grounds join those of Osborne, the marine palace of the Queen, for £80,000.

The Queen has sent to Major Chard a very handsome diamond ring as a mark of her appreciation of his heroic conduct at Rorke's Drift. The gift is accompanied with an autograph letter.

A London contemporary states that the Bishop of Manchester is about to be married.

On Friday the remains of the late Prince Alamayu of Abyssinia were interred in the west end of St. George's Chapel, Windsor Castle. The Burial Service was read by the Dean of Windsor, assisted by the clergy of St. George's. Among the mourners were Prince Christian, Colonel Gordon, the Chancellor of the Exchequer, Mr. Lowe, General Napier, Sir J. Cowell, Professor Ransome, and others. Wreaths sent by the Queen and the royal family were placed upon the coffin.

Mr. Butler-Johnstone, it is said, has withdrawn from the Carlton Club.

The *Liverpool Mercury* says that the Earl of Derby has addressed a long letter to a near relative giving his reasons not only for resigning his position in the Conservative Government, but abandoning the Conservative party, and throwing his influence in Lancashire on to the Liberal side. Whether the letter will be made public lies probably with the gentleman to whom it is addressed.

Mrs. Charles Dickens, the widow of the eminent novelist, died on Saturday at her residence, 70, Gloucester-crescent, Regent's Park, after a lingering illness of eighteen months. She was the daughter of Mr. George Hogarth, and was married on April 2, 1836.

The death is announced, at the age of fifty-one, of Miss Sarah Elizabeth Stride, whose name is widely known in connection with homes for destitute girls and discharged female prisoners, in Hart-street, Bloomsbury, Great Coram-street, and at Tottenham-green.

An order dissolving the Stockport School Board has been issued by the Committee of Council of Education.

The Queen's Bench Division on Thursday dismissed the application of Mr. Labouchere, in the case of Lawson *v.* Labouchere, for a mandamus ordering Sir Robert Carden to admit as evidence certain copies of the *Daily Telegraph* for the purpose of justifying the libellous article in *Truth*. The Lord Chief Justice said it was not the province of the magistrate to try the case, but only to see that there was sufficient evidence to put the accused on his trial. Mr. Labouchere was ordered to pay costs. The hearing of the case will be resumed before Sir Robert Carden to-day.

The average price of corn last week was 47s. 10d. per quarter, or 6s 8d. per quarter more than during the corresponding week last year.

Mr. J. B. Lawes, of Rothamsted, Herts, the eminent scientific agriculturist, writing to *Bell's Weekly Messenger*, says:—"Of the numerous bad wheat crops which it has been my misfortune to report upon in recent years, that of 1879 is pre-eminently the worst. It is certain that no crop so bad has been harvested since 1816."

The *City Press* states that Mr. Martin (of the firm of Messrs. Martin and Co., bankers, Lombard-street) has been selected to contest the City in the Liberal interest in conjunction with Mr. Alderman Lawrence.

Mr. Arthur Cohen, Q.C., who was selected by the Finsbury Liberal Association to contest this borough at the next election, in conjunction with Alderman Sir Andrew Lusk, M.P., has declined to come forward.

A poll of the Oxford Union Society was taken on Wednesday on the question of admitting the members of the Ladies' College, Somerville and Lady Margaret Halls, to the library of the society. It was decided in the affirmative by a small majority: 254 voting for the admission, 238 against.

The *Sydney Morning Herald* of Oct. 1 reports that the steamer Strathleven, designed to test the possibility of conveying frozen meat from Australia, is to leave Sydney for London about the middle of November. She will take from Sydney 600 carcases of beef, 200 of mutton, and a quantity of wool, and fill up similarly in Melbourne.

Mr. Bright, in correcting a statement made by one of the speakers at a meeting of the Farmers' Alliance, stated that in the session of 1845 he obtained a committee of inquiry into the subject of the game laws, and went to the expense of 300*l.* in publishing an abstract of the evidence in the hope that farmers especially might be made acquainted with it. Mr. Bright is sorry to say he discovered that farmers did not buy books, and his digest of the evidence did not, he fears, circulate largely amongst them.

The Dominion Line steamer Borussia left the Mersey on Friday, with sixty-five farmers and their families, for Texas. These emigrants have all a little capital, and were from the counties of Lancashire, Yorkshire, and Durham, and a few from Scotland and Ireland.

All expectation of a general election this year or early next year may now be abandoned, as the Government, it appears, is putting the income-tax screw on most mercilessly.

The Duke of Bedford's tenantry in the parishes of Thorney, Sibson, Wansford, and Thornhaugh, to the number of 110, have subscribed for, and presented to, his grace a handsome album, containing an illuminated address thanking him for his gift of half a year's rent to his tenants.

It is proposed to provide the metropolis with sea water, by means of an aqueduct commencing near Brighton and terminating at Fulham, on the Middlesex side of the Thames. The scheme is in the hands of a company, who will seek Parliamentary power next session.

The *Glasgow News* says that in a short time almost every yard on the Clyde will be actively engaged, so numerous are the orders which have been received of late. In the upper district of the river the greatest number of orders have been fixed. Dumbarton will be busy during the winter. Orders are coming to hand daily, and at the present time the tonnage of the vessels to be built is close on 80,000 tons in the aggregate.

The Irish Government have determined to grant, on easy terms, loans to Irish proprietors for the employment of the tenants on their estates, on the principle that the repayment will not commence for two years, and during this time of grace the interest and principal will be added together, and the repayment only commence in the third year. Everything will be done that is possible under the existing Acts to render this loan system a success and to expedite it.

A conference in favour of Sunday closing in Wales was held on Wednesday at Swansea. Mr. Vivian, M.P., presided. Mr. Roberts, member for the Flint Boroughs, explained that next session he intended to introduce a bill to effect the desired object. A resolution was passed pledging the meeting to support the measure. It was resolved to form a South Wales Sunday Closing Association. A crowded meeting was held in the evening, Mr. Richard, M.P., presiding, and a motion in support of the bill was carried.

The new drama which the Laureate has written for the St. James's Theatre is in one act, and is founded upon a story in the Decameron. It will probably be played about Christmas, with Mr. and Mrs Kendal in the principal parts.

The new oratorio which Mr. Arthur Sullivan is writing for the Leeds Festival next year is to be entitled *Saul and Jonathan* Mr. J. F. Barnett has selected as the subject of his cantata Longfellow's poem "The Building of the Ship."

Dr. N. Heinemann, F.R.G.S., F.R. Hist. Soc., is now delivering a series of thirty lectures on "Political Economy," at the City of London College. On November 20 the Duke and Duchess of Connaught gave away the prizes at the College.

The French have their own special way of promoting charitable objects. It is proposed to assist in relieving the fearful distress arising from the late inundations in Spain by publishing an illustrated paper in Paris, which is to contain illustrations by Meissonnier, Gustave Doré, Duran, De Neuville, Gerome, Detaille, &c., and writings by Victor Hugo, Dumas, Dufaure, L. Blanc, Gounod, Offenbach, Mmes. Adam, Patti, Sara Bernhardt, &c., and autographs of the principal sovereigns and greatest statesmen of Europe. This unique publication is to be issued at eighteenpence, and a limited number on Chinese paper at 3s. may be obtained of the London agent, Mr. Everett, of 34, Bouverie-street, E.C.

Gleanings.

Mr. Anthony Trollope is engaged upon a somewhat elaborate work of which Cicero is the subject.

The announcement of the "Letters of Charles Dickens" was enough to sell the first edition, and before the book was out Messrs. Chapman and Hall were obliged to go to press with a second edition. Mr. Mudie took 1,500 copies "to begin with," one of his huge ledgers being nearly filled a week ago with "bespeaks" for the correspondence.

An American paper not long back told its readers: "In the article upon Yale College, in our last, for 'alum water' read *alma mater*."

The pastor of a church in America is reported to have prayed the other Sunday for the absent members who were "prostrate on beds of sickness and chairs of wellness."

The truth (says a Transatlantic paper) is unconsciously told in the following line from an advertisement: "Babies, after taking one bottle of my soothing syrup, will never cry any more."

"Captain," said a forward youth, "is there any danger of disturbing the magnetic currents if I examine that compass too closely?" And the stern mariner, loving his little joke, promptly responded, "No, sir; brass has no effect whatever on them."

Light-coloured clothes, the *Lancet* seasonably reminds us, are best and warmest at this juncture of the year. Snow may fall, and cold winds blow; but colours approaching to white ought still to be worn in defiance of mud and smoke. Certainly light-coloured substances approaching to white do not part with their heat so readily as dark. The bear of the polar regions is for this reason provided with white fur, while his brother of warmer climates has a dark-coloured integument. It therefore seems desirable to prefer bright to sombre hues.

TURNING THE TABLES.—A missionary from China has come to Chicago to convert the people of that city to the religion of Confucius. Wong Ching Foo, advertised as a Chinese philosopher, recently lectured to a respectable audience in Hershey Hall, and attempted to show that when Americans called his countrymen heathen they were applying to them a title that belonged to themselves.

MAKING PROGRESS.—Dr. Arthur Hill Hassall thinks that, on "the whole, the public may be congratulated on the comparative freedom of the food which they consume from serious adulteration. They can now procure bread without alum; coffee without roasted wheat, beans, or even chicory; cocoa without fecula; bottled fruits, vegetables, and pickles without copper; potted meats without bole Armenian; mustard without wheat flour and turmeric; cayenne without red lead; vinegar without sulphuric acid; but milk still, unfortunately, often not without water."

A VARIATION OF PUNCH'S STORY.—The editor of *Fort Plain Register* has his office and residence connected by telephone. The other day Mr. Skidd, of Little Falls, an old friend, called on the editor and expected to remain for dinner. The editor hurried to the telephone, and shouted to his wife, "Mr. Skidd will be up with me to dinner; lay an extra plate." "Now," said the editor, "Mr. Skidd, you may converse with her." As the gentleman was about to approach the instrument these words were plainly heard: "You tell Mr. Skidd we don't keep an hotel on washday." Mr. Skidd excused himself for a few moments, and was next seen eating fried clams in the Rainbow Saloon on the corner.

A NEW ANIMAL.—If the reports of diamond-diggers in the North-West are to be believed, a new animal has lately made its appearance as a candidate for the honour of being chased by any enterprising sportsman. It is called by the bushmen, or natives, the "bear-lion," and is described as being about the size of a lion, but far stronger in make, with a tremendous head and neck. Its legs are much shorter than a lion's, but much stouter, and it is apparently far more powerful. Its colour is a dark yellow, with black spots. It runs or creeps along the ground, but does not bound like a lion. Its "spoor" is very large. It has sometimes been seen accompanied by a smaller one—probably a cub—so that the race is apparently not yet quite extinct, whatever the animal may be.—*Colonies and India*.

THE NEGRO BARBER AND THE EDITOR.—An American editor relates how a negro barber made him look foolish:—"While on board a steamer the fuz grew rather longer than was agreeable, and we repaired to the barber's shop to have it taken off. The fellow did it up in first-rate style, and we pulled out a dime and proffered it to him as a reward for his service. He drew himself up with considerable pomposity. 'I understand,' said he, 'dat you is an editor?' 'Well, what of it?' said we. 'We neber charge editors nothing.' 'But, my woolly friend,' we continued, 'there are a good many editors travelling nowadays, and such liberality on your part will prove a ruinous business.' 'O, neber mind,' remarked the barber, 'we make it up of the gemmen.'"

THE EXPECTED METEOR SHOWER.—On the 27th inst., or on one of the nights immediately preceding or following that date, astronomers expect a display of shooting stars far beyond anything observed during the past few years. And this meteor shower is one of very special character and richness, apparently following the same orbit as the periodical comet of Biela, with which it appears to be closely identified. That a shower of meteors is now anticipated has arisen from the circumstance that at the end of the present month the earth makes a near approach to the comet's orbit;

and, inasmuch as the comet itself has only recently traversed the same part of its orbit, probably leaving in its wake a thickly-strewn mass of its materials, there is reason to foresee that when the earth encounters it there must ensue a meteoric display of remarkable significance. This is exactly what happened during the night of November 27, 1872, since which epoch the falling stars belonging to this particular system have been scarcely visible at all, because the condensed region of the orbit has been far distant from the neighbourhood of the earth, and there was little likelihood that cometary particles extended along the whole orbit, in which case the meteors would be seen regularly every year on the same nights. The negative character of the observations made at the end of November during the last few years has, indeed, shown that this meteor group is probably confined to the region of the cometary nucleus, and can only be expected in its full richness when the comet is near that part of its path which is intersected by the earth annually, or about the 27th of the month. The radiant point in the heavens where this display must be looked for is in the constellation Andromeda, near the foot of the figure, closely bordering on Cassiopeia. Mr. R. A. Proctor writes that it is not unlikely that the meteors will appear in such numbers as to produce an exceedingly beautiful display. The planet Mars, now near the Pleiades, will be due south on November 25 at half-past ten in the evening. A line drawn from the planet in the direction of Cassiopeia higher in the heavens will touch, about midway, the star Almaac, which is in the radiant point referred to.

Births, Marriages, and Deaths.

MARRIAGES.

HOFFMANN—LAW.—Nov. 18, at Horton Lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Gustavus Julius James, eldest son of A. Hoffmann, Esq., to Annie Avery (Annie) second daughter of James Law, Esq., J.P., of Bolton House, Bradford.

HARRY—BRUCE.—Oct. 1, at the house of the bride's sister (Mrs. E. N. Gamble, of College Town, Adelaide, South Australia), by the Rev. R. S. Casely, Nun Coleman Harry, of Keilli, South Australia, youngest son of the late Rev. Nun Morgan Harry, of London, to Rebecca, ninth daughter of the late Andrew Bruce, Esq., of Islington, London.

BAXTER—COULSON.—Nov. 13, at the Upper Holloway Baptist Church, George, son of the late Mr. R. W. Baxter, of Guildford, to Laura, daughter of Mr. W. Coulson, of Guildford.

RAPER — TISDALL. — Nov. 22, at Westbourne Park Chapel, by the Rev. J. Clifford, M.A., J. H. Raper, of Manchester, to Amelia Elisa, daughter of the late Edmund Tisdall, of Kensington.

DEATHS.

ELLIOTT.—Nov. 19, at his residence, Dean Terrace, Liskeard, John Elliott, aged 64 years.

PRICE.—On the 21st inst., at Melrose, Stamford Hill, after a short illness, William Cater Price, aged 70 years. Friends will kindly accept this intimation.

CATHER—Nov. 21, at Ganden-road, Clapham, the Rev. Robert G. Cather, LL.D., M.R.I.A., aged 59.

MILLS—Nov. 22, at Kingswood Lodge, Tunbridge Wells, John Remington Mills, Esq., in his 82nd year.

EPPS'S GLYCERINE JUJUBES.—CAUTION!—These effective and agreeable confections are sold by most Chemists; by others, however, attempts are often made at substitution. We therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

THE COMING STRUGGLE.—Anything calculated to moderate the asperity of party feeling during the coming political contest should be encouraged. A liberal use of that delicious and soothing liqueur, GRANT'S MORELLA CHERRY BRANDY, cannot fail to produce a favourable effect, and it may be procured at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Maidstone.

HAPPY DAYS! There is something of regret and gloom in the first appearance of grey hairs; our prospects are often blighted by their premature appearance. MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER happily affords a safe and sure means for restoring them again to the freshness and beauty of youth. It is the old established standard and reliable article known and spoken most highly of in every civilised country. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

WARNING! RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

HOLLOWAY'S PILLS. — Enfeebled Existence. — This medicine embraces every attribute required in a general and domestic remedy; it overturns the foundations of disease laid by defective food and impure air. In obstructions or congestions of the liver, lungs, bowels, or any other organs, these Pills are especially serviceable and eminently successful. They should be kept in readiness in every family, as they are a medicine without a fault for young persons and those of feeble constitutions. They never cause pain, or irritate the most sensitive nerves, or moist tender bowels. Holloway's Pills are the best known purifiers of the blood, and the best promoters of absorption and secretion, and remove all poisonous and obnoxious particles from both solids and fluids.

RECIPE FOR LOSS OF FLESH, COUGHS, COLDS, AND CONSUMPTION.—Take two teaspoonfuls of Peptoleine three times a day. Peptoleine is sold in bottles at 8s., and is prepared at 16, Coleman-street, City.

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Combination of three wicks. Illuminating power 110 candles. A marvellous light. We challenge comparison. Sir Antonio Brady, Dr. Croft, J. H. Varley, Esq., compare it to the lime-light. On a 10-ft. screen, no other lamp can give the same amount of light without infringement. See Specification of Patent. BEWARE OF IMITATIONS. £4 4s., with 4in. Condensers and Slides. Can be fitted to any form of Lantern. Price 16s. 6d., £1 5s., and £1 10s. Pamphlet post free, 1d.

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PROFITABLE AGENCY.—India and China pure TEAS, in quarter and half-pound bags, to Sell from 1s. 6d. per lb. Supplied to Agents at Importer's prices. No licence required.—Write for particulars and press opinions to OLIVER, OLIVER, and Co., Tea Importers, 231, Southgate-road, London, N.

THE LATE REV. F. S. ATTENBOROUGH.

THE UNDERSIGNED EARNESTLY APPEAL to the Christian Public in behalf of the WIDOW and FOUR YOUNG CHILDREN of the late Rev. F. S. ATTENBOROUGH, of Leamington, who are left by his premature decease totally unprovided for. Mr. Attenborough's generous devotion to the Agricultural Labourers—of whose Union he was the Treasurer, and whose organ, the "Labourer's Chronicle," he edited—had secured him the respect of all who knew him. He fell a victim to the attempt to do more than one man's work in addition to his own pastoral labours, and it is believed that there are many who will gladly send a contribution to prevent his family from being lifelong sufferers by his self-sacrifice.

R. W. DALE, M.A., Birmingham.
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* Subscriptions may be sent to any of the above, or to Mr. C. R. Burgis, 17, Binswood Avenue, Leamington.

Donations already received.

	£	s.	d.		£	s.	d.
Amount announced last week	105	4	0	Rev. W. F. Callaway, Birmingham	1	1	0
S. Morley, Esq., M.P.	25	0	0	J. L. French, Esq., Winslow	1	1	0
H. Scampton Esq., Mayor of Coventry	5	5	0	J. C. Williams, Esq.	1	1	0
Messrs. T. and S. Berry, of Coventry	3	3	0	Rev Dr. Simon ...	1	1	0
D. Spencer, Esq., of Coventry ...	2	2	0	Rev. J. Morley Wright	0	10	6
W. H. Hill, Esq., J.P., of Coventry	1	1	0	Rev. H. E. Bottomley	1	1	0
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H. W. Newton, Esq., J.P., of Stratford	2	2	0	Rev. J. Allatt ...	1	1	0
T. Springthorp, Esq., of Leamington	5	0	0	Rev. W. Crosbie, M.A., LL.B. ...	1	1	0
John Clapham, Esq.	2	0	0	Rev. J. Byles ...	1	0	0
Rev. R. W. Dale, M.A.	2	2	0	Rev. C. S. Slater, M.A.	0	10	0
E. Viney, Esq. ...	2	2	0	Rev. E. S. Prout...	0	10	6
Rev. R. Vaughan Pryce, M.A., LL.B.	2	2	0	Mr. T. B. Dudley	1	1	0
Messrs. E. Kemp & Son, Leicester	1	1	0	Mrs. Harper... ...	1	0	0
				Mr. G. H. Hayward	0	5	0
				C. A.	0	5	0
				H. Lankester, Esq., Leicester	0	10	0
				J. Powell, Esq., Benson	0	10	0
				F. Carter, Esq., Derby	1	0	0

The list of Applications for shares will be closed on Wednesday, Dec. 3, 1879, for London, and the following day for the country.

RICHARD HORNSBY and SONS (Limited), incorporated under the Companies Acts, whereby the liability of each member is limited to the amount of his shares. Capital, £300,000 in 30,000 shares of £10 each, of which the vendors subscribe for one-third. Payments as follows:—

£3 on allotment.
£2 on March 25, 1880.
£1 on June 25, 1880.
£1 on Sept. 25, 1880.

£7

It is not intended to call up more than £7 per share, unless required for the purposes of the business, and then only in calls not exceeding £1 each, and at intervals of not less than three months. Shareholders can pay up their shares in full, 5 per cent. interest being allowed on all payments made in advance of calls.

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Henry Hammond Johnston, Esq., Grantham.
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Auditors—Messrs. Chadwicks, Collier, and Co., London and Manchester.
Secretary—Mr. Richard Alliott Smithurst, Grantham.
Offices—Spittlegate Ironworks, Grantham; 84, Lombard Street, London.

This Company is formed for the purpose of acquiring and working the business of Richard Hornsby and Sons, as manufacturers of steam-engines, agricultural machinery and implements, and other machinery. This business was established by Mr. Richard Hornsby, the father of the present proprietors, in 1815, and has since been steadily developed until it now ranks among the largest and most prosperous of the kind in Europe.

The Works adjoin the Great Northern Railway Station at Grantham. They cover an area of 15 acres, of which 10 acres are freehold, the property of the firm, and embrace most extensive buildings, machinery, and plant.

The productions of this establishment are well known throughout the world, and the high reputation of the firm has been attested by the large number of honourable distinctions accorded to them by the several international and other exhibitions, and by the Royal and other Agricultural Societies in Great Britain and elsewhere.

The death of the late Mr. Richard Hornsby, the eldest son of the founder of the business, and the consequent withdrawal of a considerable amount of capital have induced the vendors to convert the business into a company.

An agreement has been entered into with Messrs. Hornsby for the purchase of the freehold premises, together with the plant and machinery, patents, contracts, and stock-in-trade, for the sum of £234,772 17s. 6d.

The purchase-money is based on the valuation made by Mr. John P. Woodhead, of Manchester, for probate and partnership purposes. The vendors offered to the company the option of a re-valuation by competent parties; but after examination the directors did not hesitate, in the interests of the company, to adopt the valuation already made by Mr. Woodhead.

The purchase-money will carry interest at 5 per cent. per annum, from Oct. 1, 1879, till payment. The company, on the other hand, will be entitled to the profits of the business from the last-mentioned date.

The vendors will take in part payment of the purchase-money £50,000 in 5 per cent. mortgage debentures, part of intended issue of £100,000, and will subscribe for 10,000 shares on the terms of this prospectus.

Mr. James Hornsby, the present senior partner, and Mr. William Hornsby, have agreed to join the direction, and to superintend the business, thus affording to the company the benefit of their great personal experience.

The extent of this business and its long-continued prosperity are well known. Its profitable character is evidenced by the fact that from the profits alone the works have arisen to their present magnitude, and, besides affording handsome remuneration to the partners, have allowed them at various times to withdraw capital to a large amount.

In the course of the last twelve years the business has much more than doubled in production and value.

There is no payment or allowance for goodwill. No promotion money will be paid, and no expenses incurred, except the ordinary costs and charges of and incident to the formation of the company.

A copy of the Articles of Association, and the Agreement for the purchase of the business, dated Nov. 15, 1879, and made between the Messrs. Hornsby, of the one part, and Richard Alliott Smithurst, as Trustee for the Company, of the other part, can be seen at the offices of the solicitors, in Grantham and London, and at the London office of the company.

There are no other contracts affecting the Company except the ordinary business contracts of the firm, which will be taken over by the Company.

Prospectuses and forms of application for shares can be obtained at the offices of the Company, or from the Bankers or Solicitors in Grantham and London.

Nov. 22, 1879.

SOCIAL PURITY ALLIANCE.

"Blessed are the pure in heart."—St. Matt. v. 8.

This Alliance has been founded to maintain the principle that the Law of Purity is universally binding on all men and on all women alike.

ADHESIONS and SUBSCRIPTIONS desired.

Lectures arranged.

Pamphlets and information from the Secretary, Rev. R. A. Bullen, B.A., Duppa's Hill, Croydon (late Curate of St. Peter's, Croydon).

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227, Gray's Inn Road. King's Cross, London, W.C.

Established 1864.

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Special arrangements for middle-class (out) patients.

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*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

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REPORT OF THE DIRECTORS
OF THE
GRESHAM LIFE ASSURANCE SOCIETY,
TO THE ORDINARY GENERAL MEETING OF SHAREHOLDERS,
HELD ON THE 20th NOVEMBER, 1879.

HEAD OFFICE—ST. MILDRED'S HOUSE, LONDON.

THE DIRECTORS have the pleasure to present their Report on the operations of the thirty-first financial year of the Society ending 30th June, 1879, and on the triennial valuation of its affairs.

During the year 6,090 proposals were made to the Society for assuring the sum of £2,333,624. Of these proposals 4,858 were accepted for the assurance of £1,861,106, and policies were issued for that amount. The immediate annuities granted during the year were for £10,871 0s. 8d.

The income received from premiums, after deducting the amount paid for re-assurance, was £432,556 3s. 9d., including £57,323 15s. 4d. in premiums for the first year of assurance.

The balance of the interest account amounted to £109,217 14s. 7d., which, together with the receipts from premiums, raised the income of the Society to £541,773 18s. 4d. for the year. The interest which had become payable, but which had not been received at the date of closing the accounts, is included in the item of "Outstanding Interest" among the assets.

The claims made upon the Society, and admitted during the year under Life Assurance policies, were for an amount of £243,302 7s. 6d., of which sum £5,330 18s. 7d. was re-assured, whilst the claims under policies for Endowments that had matured amounted to £112,155 13s. 8d. The sum of £37,088 11s. 5d. was paid for the surrender of policies.

After providing for these amounts—for the annuities falling due within the year—for all necessary office expenses, and other charges on the income of the year, there remained a balance of £135,037 4s. 4d. on the receipts of the year, which augments the funds available for the existing policies of the Society. This fund amounted at the end of the financial year to £2,583,582 4s. 3d., and together with the amount of £79,458 14s. 11d. reserved for the settlement of claims outstanding, for the payment of annuities not applied for, and for other purposes specified in the Balance Sheet, make up a total of £2,663,040 19s. 2d. in realised assets, as shown in the 2nd Schedule appended to this Report.

The accounts have been duly audited by G. H. LADBURY, Esq., the Public Accountant (a Shareholder of the Society), on the part of the Shareholders; and by the Notary Public, W. W. VENN, Esq. (a Policy-holder), on behalf of the Policy-holders. The whole of the securities and documents representing the realised assets of the Society have been verified, both by the Directors and by the Auditors.

The Directors have bestowed unremitting attention to the investment of the funds of the Society. The amount rendered available for this purpose by the movement of funds during the year has been invested to yield an average rate of interest of 4¼ per cent.

A list of the realised Assets is given as an Appendix to the Report, with particulars.

The Directors having reported on the general operations of the Society for the financial year, now turn to the subject of the triennial valuation of the Assurance and Annuity Contracts in force on the 30th June, 1879.

The result of the valuation is fully stated in the Report of the Actuary.

The Actuary's Report concludes thus:—

"The general fund which appears on the books of account as available for Assurance Fund, Annuity Fund, Annuity in Italian Rentes Fund, and Surplus,' amounts to £2,561,870 4s. 3d., and is thus divided:—

"Assurance Fund	£2,132,056	14	0
"Annuity Fund	334,083	6	0
"Deferred Annuity in Italian Rentes Fund ...	4,369	3	7
"Surplus Fund	91,361	0	8
	£2,561,870	4	3

"Upon reference to the balance sheet, it will be observed that the liability of the Society under its contracts for assurances and annuities in force on June 30, 1878, is more than covered by the amount of the realised assets existing at that date. Also that the amount of £91,361 0s. 8d., designated as 'Surplus Fund,' is in effect the balance of the account, for it is the amount by which the realised assets of the Society exceed the liabilities, as shown in the Fifth Schedule, Appendix VI. The Surplus Fund is, therefore, available for distribution amongst the policy-holders and shareholders of the Society."

Acting upon this Report, the Directors declare as divisible surplus the sum of £88,000, which they recoommend for division among the policy-holders and shareholders. The Assurance and Annuity Reserve Funds will, after the distribution of this sum, stand at £2,473,870 4s. 3d., leaving the Share Capital intact.

Eighty per cent. of the amount declared as surplus divisible will, on June 30 next, be apportioned, as usual, to holders of participating policies in force at the date of the balance sheet, and will be applied in augmentation of the sums assured.

In the case of claims, by death or maturity, occurring prior to June 30 next, under participating policies of not less than three years' duration, the cash value of the bonus allotted will be paid. In other cases the usual options will be allowed to the Policy-holders in selecting the mode in which their bonus may be applied, but subject in all respects to the regulations of the Society, which will be stated in the notices to be issued when the requisite calculations in detail shall have been completed.

The holders of policies for Deferred Annuities payable in Italian Rentes, will participate in four-fifths of the profits made in the class to which they belong; the remaining one-fifth will revert to the general funds of the Society.

The inundations at Szegedin, in Hungary, during the past year having caused much distress amongst an important community, where the Society had many assured lives, the Directors considered it desirable to express the sympathy of the Shareholders of the Gresham Life Assurance Society with the sufferers by a donation of 2,000 florins (£160) towards their relief. The Directors submit their action in the matter for approval.

The Directors retiring on the present occasion are Messrs. H. C. T. BEADNELL, WILLIAM THORNTHWAITE, and GEORGE TYLER, who, being eligible and willing to serve again, are recommended by the Board to constitute the list for re-election.

Mr. LADBURY and Mr. VENN retire as Auditors, but being eligible they are candidates for election, the former on behalf of the shareholders, and the latter on behalf of the policyholders.

The Directors offer their congratulations on the continued prosperity of the Society.

By order of the Board,
F. ALLAN CURTIS,
November 20, 1879. Actuary and Secretary.

FIRST SCHEDULE.

Revenue Account of "The Gresham Life Assurance Society," for the year ending June 30, 1879.

Amount of Funds at the beginning of the year						£2,448,544	19 11
Premiums:—							
First year	£57,323	15	4				
Renewals	378,606	12	0				
	£435,930	7	4				
Less Re-Assurance Premiums...	3,374	3	7				
				435,556	3	9	
Consideration for Annuities granted				124,453	14	2	
Interest and Dividends				109,217	14	7	
Other Accounts:—							
Loan Charges and Assignment Fees	14	0	1				
Profit on Securities realised	9,141	10	6				
Exchanges	3,171	2	0				
				12,326	12	7	
				£3,127,099	5	0	

Claims under Policies:—							
Deaths	£243,302	7	6				
Endowments	112,155	13	8				
	£355,458	1	2				
Less Re-Assured	5,330	18	7				
				£350,127	2	7	
Surrenders				37,088	11	5	
Annuities				36,586	6	8	
Commission				42,233	0	0	
Expenses of Management:—							
For the acquisition of New Business:—							
Inspectors, Agency, and Travelling Expenses...	£14,758	17	8				
Advertising	4,901	18	0				
Medical Fees	3,064	8	0				
	22,725	3	8				
General Expenses	45,804	16	11				
Fiscal Expenses:—							
Stamps and Income Tax (English and Foreign)	7,704	9	0				
				76,234	9	7	
Dividends to Shareholders				1,085	12	0	
Bonus in Cash to Policyholders				161	18	0	
Amount of Funds at the end of the year, as per Second Schedule ...				2,583,582	4	3	
				£3,127,099	5	0	

We have examined the above Statement with the Books of Account, and hereby certify the same to be correct.

Dated 3rd March, 1879.

(Signed) G. H. LADBURY, WILLIAM W. VENN } Auditors.

(Signed) W. H. THORNTHWAITE, Chairman.
A. H. SMEE, Director.
H. C. T. BEADNELL, Director.
F. A. CURTIS, Actuary and Secretary.

SECOND SCHEDULE.

Balance Sheet of "The Gresham Life Assurance Society," on the 30th June, 1879.

LIABILITIES.

Shareholders' Capital paid-up	£21,712	0	0			
Assurance Fund	2,132,056	14	0			
Annuity Fund	344,083	6	0			
Deferred Annuity in Italian Rentes Fund... ...	4,369	3	7			
Surplus Fund...	91,361	0	8			
Total funds as per first schedule				2,583,582	4	3
Claims admitted but not paid	76,497	5	9			
Less Re-Assured	nil.					
				76,497	5	9
Annuities outstanding				2,815	11	2
Share dividends and bonus not applied for				145	18	0
Other accounts				nil.		
				£2,663,040	19	2

ASSETS.

Mortgages on Property within the United Kingdom	£157,406	13	8
Mortgages on Property out of the United Kingdom	nil.		
Loans to Corporations and other minor local bodies	92,795	14	9
Loans on the Company's policies	193,476	8	0
Investments:—			
In British Government Securities	148,699	11	10
Foreign Government Securities	489,832	19	9
Railway Debentures and Debenture Stocks	864,663	10	7
Railway shares (preference and guaranteed)	25,604	18	10
House property	340 808	2	7
Loans upon personal security	41 997	2	4
Credit Premiums	37,300	16	8
Advances on reversionary interests and on deposits of securities ...	38,765	10	0
Furniture and fittings	8,006	15	0
Stamps and stationery	1,500	0	0
Agents' balances	64,309	16	2
Outstanding premiums	84,455	11	6
Outstanding interest and rent	36,611	1	2
Cash in hand and on current account	36,646	6	4
Suspense account	160	0	0
	£2,663,040	19	2

We have verified, at the Bank of England, the inscription of the Government funds, in the name of THE GRESHAM LIFE ASSURANCE SOCIETY, and have examined the books, documents, and securities, representing the property contained in this Balance Sheet, and hereby certify the correctness of the same.

Dated 3rd November, 1879.

(Signed), G. H. LADBURY, WILLIAM W. VENN } Auditors.

(Signed W. H. THORNTHWAITE, Chairman.
A. H. SMEE, Director.
H. C. T. BEADNELL, Director.
F. A. CURTIS, Actuary and Secretary.

Published by W. R. WILLCOX, at No. 13, Bouverie Street, London; and Printed by R. K. BURT & Co., Wine Office Court, Fleet Street, London.—WEDNESDAY, NOV 23, 1879.

SUPPLEMENT TO THE NONCONFORMIST.

VOL. XL.—NEW SERIES, No. 1775. LONDON: WEDNESDAY, NOVEMBER 26, 1879. GRATIS.

PROPOSED REDUCTION OF EUROPEAN ARMAMENTS.

CONFERENCE AT SWANSEA.—ADDRESS BY MR. H. RICHARD, M.P.

A conference was held at the Guildhall, Swansea, on Thursday, in order to discuss a motion which Mr. Henry Richard, M.P., intends to bring forward in Parliament next session, in favour of a mutual and simultaneous reduction of European armaments. Alderman Philips, of Swansea, presided, and there were also present the Mayor of Swansea, Mr. John Jones Jenkins, Mr. L. L. Dillwyn, M.P., Mr. John Roberts, M.P., Mr. E. M. Richards, Dr Rees, Mr. Charles James, Mr. Thomas Williams, Mr. W. L Daniel of Merthyr, and a large number of gentlemen from various parts of South Wales.

The CHAIRMAN introduced Mr. Richard as the "apostle of peace," and spoke of him as a gentleman well known in the political and moral world. Mr. Richard had devoted his life to the subject which he was about to bring before Parliament, and he (the chairman) trusted that the measure would be supported by the meeting.

Mr. HENRY RICHARD, M.P., who was received with loud and prolonged applause, said: Mr. Chairman and gentlemen—My first duty is to thank you cordially for having come together in such considerable numbers at what I am afraid is an inconvenient hour, and feeling this, I will endeavour not to trespass upon your time more than is absolutely necessary, although the subject with which I have to deal this morning is one so vast that it is difficult to compress within a small compass what ought to be said in explaining it. On one point I am sure we shall be all agreed, and that is that the evil against which I am endeavouring feebly to contend, is one of such enormous dimensions that it is scarcely possible to employ exaggerated language in describing it; it is a reproach to reason—it is a scandal to civilisation. Now look at the present condition of Europe. All the nations inhabiting this part of the world, with one exception, are professedly Christian nations. All of them, for at least a thousand years, have been nominally subject to the influence of Christian civilisation. They all acknowledge that the religion they profess is emphatically the religion of peace and charity, of forbearance and brotherly love. The Great Teacher whom they venerate as its founder is called the Prince of Peace. His advent into this world was announced by the angelic anthem proclaiming peace on earth and goodwill among men. There is no apparent want of sincerity or devotion among these nations to the religion they profess. Tens of thousands, hundreds of thousands, a whole army of men, are set apart and maintained at an enormous cost, partly derived from magnificent endowments, and partly from almost equally magnificent voluntary contributions, for the express purpose of teaching its principles and enforcing its precepts. (Applause.) Laws of great severity have been enacted in most of those countries to punish those who speak contumeliously of the Christian religion, and yet what is the case? That by far the larger proportion of the time of these nations is spent in slaughter and destruction; and I am sorry to say that our own country has a bad pre-eminence in the matter. (Hear, hear.) I made a speech in the House of Commons last session of Parliament, in which I said this: That you cannot put your finger upon two consecutive years, I believe, within the present century when England was not fighting somewhere against somebody. From the year 1816—and I choose that year because that saw the closing of the great French war—to the present time, a period of sixty-three years, how many wars do you think England has been engaged in? Why no fewer than seventy-three. There can be no doubt about it, because I gave the names in the House of Commons. What else do we find? We find that beyond all comparison the larger proportion of the enormous revenues which these Christian nations wring from the toiling millions of their subjects, are devoted to preparing instruments of destruction and to the drilling and disciplining of millions of men to the expert use of these instruments in the work of mutual slaughter and devastation. There is an old catechism that is familiar to some of our Nonconformist friends called the "Assembly Catechism," which used to be very generally taught the children, and especially in Scotland, in former days. "What is the chief end of man?" is the first question. I think if any strange visitor coming into the midst of Europe, and looking around him upon what he sees, were asked the question, his answer would be that the chief end of man is to fight and prepare for fighting. I think we might say, on a very moderate estimate, that within the last twenty-five years, at least two millions of men have perished in the wars of these Christian nations. My friend Professor Leone Levi has estimated that all the able-bodied men in Ireland, in Scotland, and in Wales amount to rather more than 1,700,000, so that in twenty-five years more men have been destroyed by these countries than the whole male adult population of Ireland, Scotland, and Wales. And this sport, if I may call it, of these nations is a very costly one What do you think their butcher's bill amounts to? I have made a careful calculation, I believe upon perfectly sound data, which shows that these wars have cost 3,000 millions sterling. Of course you can form no conception of it. But you can take the figures and think of them. That, however, is not all. For when actual wars have ceased, the intervals of peace that sometimes occur, instead of being employed to heal the wounds of the body politic, and to cultivate relations of mutual confidence and goodwill among the nations, are devoted to making assiduous preparations for future war. It is not easy to give statistics of European armaments, because they are constantly changing, like the figures in a kaleidoscope. Lord Derby said a little while ago that he believed there were ten millions of men trained to arms in Europe, and in an article that appeared in the *Times* newspaper a year or two since the number was estimated at twelve millions. This seems to be an enormous number, but when you come to take into account that in several European nations—in Germany, in France, and I believe now in Russia—all the male population are liable to military service, then you see that the numbers are not exaggerated. Of course in that estimate there are included the various reserve forces, but I believe that at any one moment you will find that there are between four and five millions of men actually in arms in time of peace. Now these armaments are maintained at the cost, I believe, of 500 millions sterling annually. In estimating this cost there are three items which must be taken into account. First of all, there are the actual sums extracted from the pockets of the people to supply the naval and military budgets of the different countries. I estimate this at 150 millions, and I believe that is a good deal below the reality. But that is really the smallest item. A far more important one is the loss to society by the withdrawal of from four to five millions of able-bodied men from all the occupations of productive industry; for a soldier produces nothing—only helps to consume the productions of other men. I don't say this in any way as a reproach to soldiers. In most cases they are put there against their will. But that is the fact. And then you have to take into account another item—the stupendous sums that are invested in the means and munitions of war such as arms, ammunition, accoutrements, fortifications, ships of war, &c.—all of which are absolutely unproductive. And thus by taking together these three items you will find that I am not overestimating the cost of these armaments when I say that they come to 500 millions annually. Now, do the nations, after all this, enjoy quiet and confidence and a sense of security, for that is the pretext for keeping up these armaments? There is a musty old Latin proverb which says, "If you wish for peace, prepare for war." That is laid down as though it were an incontrovertible axiom, but a more absurd axiom—more contrary to common-sense and the universal experience of manhood—has never been palmed upon the credulity of the nations What men prepare for with infinite labour and cost is the very thing they will assuredly do. To say, if you wish for peace, prepare for war, is just as absurd as to say, if you wish for sobriety, prepare for drunkenness. (Applause and laughter.) You fill all Europe with inflammable materials, you train millions of men for the purpose of war, you have to infuse into them a warlike spirit against other nations, and you say all this is done to secure peace! (Applause.) These great armaments are provocatives of war, not preservatives of peace. (Cheers.) Well, now, bring this matter to the test of facts. I believe that never since the world began have there been such ample preparations for war as have existed in Europe during the last twenty-five years. Well, have these preparations for war preserved peace? So far otherwise, that during that period there have been at least six great and sanguinary wars in Europe, during which 2,000,000 of human lives have been sacrificed, and three thousand millions of money has been spent. What is the result? The result is that the finances of all the States almost are in a normal condition of deficit and embarrassment. Look, for instance, at Austro-Hungary. I find that there has been a constant deficit in the accounts of that nation for I don't know how many years. I find that in the eight years from 1870 to 1877 their deficits amounted to 32,979,000*l.* In France the same thing occurs. From 1848 to 1869, the date of the fall of the Empire, the accumulated deficits amounted to 100 millions sterling. In France they have a system of keeping back their definitive accounts for several years, so that I cannot tell what the deficit has been of late years, though I have no doubt it has been very large. Take Germany again. In spite of the enormous indemnity paid by France, which altogether amounted to 220 millions sterling, it has been found that her revenue constantly decreases, while the expenses of the Empire continually grow. In five years the Imperial budget for Germany had increased by ten millions sterling. The consequence is that productive duties or high tariff had been insisted upon, thereby enhancing enormously the cost of different articles among Bismarck's own people. These are the words of Lord Salisbury the other day in addressing the Chamber of Commerce at Manchester:—

> The real cause of this increase of protective duties is the establishment of those gigantic military forces which are increasing every year in every one of the larger countries of this hemisphere, which constitute a permanent drain on the forces of industry, a permanent danger to the interests of commerce, and which impose upon the Governments which feel themselves bound—and if one Government does it all Governments have to do it—in order to maintain these forces, the necessity of finding money in some way that shall not too heavily gall the interests and susceptibilities of their people.

And then there is the kingdom of Italy. The annual deficit since it has been constituted into a united kingdom has varied from 1,743,000*l.* to 24,680,000, and the public debt, which in 1860 stood at 97,000,000*l.*, was calculated to have increased in 1876 to 400,000,000*l.* (Cries of "Shame.") What is the consequence of all this? One consequence is that the resources of nations whether derived from the gifts of nature, or from the rewards of industry, instead of being used for the purposes of utility are squandered and wasted upon the most unproductive of all employments. (Applause.) So that the people are borne down by taxation, and on the Continent by military service. In countries where conscription is enforced the young men are taken away by compulsion from all the blessed associations of domestic life, and from all the moral restraints which parents and pastors may exercise over them—away into barracks in crowded cities, away from home and the precious possibilities of opening existence, and exposed then to temptations which frequently lead into immorality and vice. In some of these countries on the Continent the people were running away by thousands and tens of thousands, emigrating where they could, to America and elsewhere. (Cheers.) And where they could not emigrate, the people in their despair entered into wild schemes of socialism. The army may be used as an extinguisher for such schemes, but suppose the extinguisher itself takes fire. That has happened before now, and while the country is being drained to defray the expense of the army, the strength of the country is being robbed to supply the men in addition to the vast sums of money which might be devoted to the good of the people. (Applause.) If this money could be employed towards helping the millions of people that are sunk in pauperism, and the millions more that are always on the verge of pauperism, and can barely earn bread enough for themselves and their families to keep themselves from starvation, instead of being spent

upon armaments—if the money were devoted to elevate and improve the condition and education and dwellings of the people, why the whole world would be changed. I think I have convinced you that the evil with which I am trying to contend is an enormous one. Everybody acknowledges it. Every now and then we have in our own English journals powerful articles deploring the system; but cannot human reason be brought to bear upon it in some way? Is there no remedy? I am told that the evil cannot be overcome. But I think, as long as any great evil exists in God's world, it is our duty to attempt to do something at least to relieve it; and I am determined to make a proposal in Parliament something to this effect—that Her Majesty the Queen would be graciously pleased to instruct her Foreign Secretary to enter into communication with other Governments, with a view to agree upon some system of mutual and simultaneous reduction of armaments. (Applause.) My late lamented friend, Mr. Cobden, made a somewhat similar proposal, in 1851, with regard to France, when France was supposed to be our enemy—not Russia, as now. But he was induced to withdraw it by the statement of Lord Palmerston, who said, while approving of the motion, that he wished it should not be pushed forward then as a definitive proposal. (Applause.) Then there came the proposal of the late Emperor of the French, who for once in his life did a wise thing when he proposed that there should be a congress of the Great Powers of Europe, one of the objects of the congress being to agree upon the mutual reduction of armaments. Our Government rejected his proposal. In the year 1869 I took a tour through a considerable part of Europe in connection with this subject, and from my investigations then my conviction is, that were I so fortunate as to carry my motion in favour of a mutual reduction of armaments in the British Parliament, the example would be followed by almost every Parliament in Europe. In the year 1873 I brought forward a motion in favour of arbitration in the House of Commons, and that I was fortunate enough to carry by a majority of ten. To my great surprise and gratification I found that my example was followed in the Italian Chamber of Deputfes, and in the Senate and House of Representatives of the United States, in the House of Representatives and the Senate of Belgium, in the States-General of Holland, in the Parliament of Sweden, and in the General Assembly of France. (Cheers.) After some concluding observations in regard to the magnitude and importance of the object he had in view, the hon. member resumed his seat amid loud cheers.

On the motion of Mr. DILLWYN, M.P., seconded by Mr. J. J. JENKINS, the Mayor of Swansea, the following resolution was unanimously and cordially adopted:—

That this conference rejoices to learn that Mr. Henry Richard intends to bring forward a motion in the House of Commons to promote an international reduction of armaments, and earnestly recommends the people of South Wales, by petitions and all other means in their power to support the proposal.

A vote of thanks to the chairman closed the proceedings.

IRISH GOSSIP.

(*From a Belfast Correspondent.*)

You have lately given us much news—political and religious—about our Scotch brethren. With the true touchiness, for which you in England always give us Irish credit, we are beginning to feel that we are not getting our fair share of attention. Is it that we do not sufficiently employ the *chemicals*, which, according to your Premier at Guildhall, are so sensitively indicating the reviving condition of our national prosperity? It would hardly, I suppose, be just to blame a Tory Government with having taken the arrangement of the seasons out of the hands of Providence, and thereby broken the hearts and resources of the small Irish farmers. They have suffered as much from unlimited rain and very limited sunshine as ourselves, but certain it is that, as the result of some years of Tory rule, the promised "peace with honour" for old Ireland is as far off as ever, and in spite of all the "isms"—Catholicism, Episcopalianism, Presbyterianism—with every new educational experiment at their back, we still send threatening letters to landlords, and "pop" at agents from behind hedges, and in short, to quote Scripture, we "play the fool, and err exceedingly." That is, in all eyes but our own.

We have no theological heresies to disturb our peace, or interest the "broad" thinkers among you. The truth is, that you will hardly find anywhere a race of people who are more profound in their belief of the damnatory clauses of the Athanasian Creed than ourselves. That same dogma is about the sole comfort left to us. No mere purgation, however protracted and slow, could by any possibility suffice as punishment for our many defamers and detractors! No! you must at least allow us the hope of believing that certain people who will not do as we wished, can be disposed of everlastingly. Even the prospect of that will sustain us a little!

To begin, then, with the education question. The published lists of successful candidates at the first examinations under the new Irish Intermediate Education Act have created quite a flutter of gratification. We have shaken hands with ourselves, as a German scholar used to say. Those ladies who memorialised and interviewed Lord Cairns, so as at the very eleventh hour to get the benefits of the Act—pecuniary and otherwise—extended to girls, are themselves almost surprised at the results. The time for preparation was really very short, but the Irish girls have done splendidly. Fifteen money prizes were allotted to Ulster, and of these eight were won by the students of one institution in Belfast alone. The lady principal was among the deputation who waited on the Lord Chancellor, and she has some right to be proud that one of her pupils is, to use a cricketing phrase, first in all Ireland. At the same time, I see that over with you Mr. Gladstone has been speaking in words of wise warning upon the competitive system of modern education. Professor Huxley sounded a warning note upon the same subject some time ago. But from a man like Gladstone—so thoroughly a scholar as to turn with delight to the difficulties of a Greek poem at seventy years of age, and so free from old trammels as never to reject a new thing simply because it *is* new—one is led to ponder as to how far high pressure is safe for the sensitive organisation of most girls, and to fear lest increasingly numerous cases of brain and heart disease among women may possibly be one result of the *cramming* which he so earnestly deprecates.

Then you—for in political matters London and Dublin are one—have given us a new president for our Queen's College in the person of Dr. Porter. Poor man!—he reminds us of old schooldays. "I am weary," said Cornelia, "of being called Scipio's daughter. Do something, my sons, to style me the mother of the Gracchi!" Dr. Porter has so long been labelled "Dr. Cooke's son-in-law," that a newer application must be a most blessed relief. But "the Whig" has fairly collapsed under the weight of such an afflictive dispensation, and has indulged in a solemn requiem over our colleges in general, and the Queen's in particular. Why the state of things, politically, should be much altered for the worse, time will show. The late President, Dr. Henry, had done some work for the Liberals long ago, when resident in Armagh; but for many years, except for his individual vote at elections, his influence has been practically worth nothing for either side. If there be any truth in a current whisper, "the Whig" may well chant in a minor key. It is to this effect, that it is in contemplation to appoint "extra-mural" professors. Did you ever hear that word in that connection before? We simply quote from our educated M.A. informant, but our thoughts at once flew back to cemeteries and interments, and the moribund tone of the articles we have referred to seemed perfectly explicable. At any rate, non-resident professors, scattered over the country, either appointed or sanctioned by Government, whether paid out of the "surplus" fund or other State money, or from the private fees of students, will completely destroy the small remaining prestige of filling any professor's or president's chair in any college in Ireland.

Side-by-side with this appointment of Dr. Porter, is another looming in the distance. The vice-presidential chair has been filled by a very able man and a very pronounced Liberal—Dr. Andrews, professor of chemistry. He has just resigned. It seems certain that the tie between that chair and the vice-presidentship is to be dissolved for the future, and the uncertainty hovering round all our college appointments pending the settlement of this new University, which has grown up out of the rejection of The O'Conor Don's bill, will probably limit the candidature. But we Presbyterians, with Liberal sympathies, are watching curiously. Professor Maxwell Simpson, of Cork, is said to be a candidate—you know him as well as we do. Then there is a Scotchman—a Presbyterian—a young man, whose power of teaching is vouched for by upwards of 250 students who have "sat under him" with much profit in Glasgow University. Further, his ability to teach is testified by a long list of testimonials from known tried men in England and Germany, whose names suggest alkalies, acids, and all possible chemical combinations. But—don't whisper it at Dublin Castle—this gentleman, Dr. Ramsay by name, is in politics a *Liberal!* What will the Government do? Having pleased the Tories by the appointment of Dr. Porter, will they deal out even-handed justice, and in view of a general election quiet us Liberals by giving us this little bone? Will Dr. Porter, who is a very strong Presbyterian, swallow the objectionable political creed of the chemical professor for the sake of exemplifying to the little Belfast world how good and pleasant it is for brethren to dwell together in unity. With the exception of two or, perhaps, three professors in the medical school, the religious activities of the professors at Queen's College are not well defined. Once in ten years—at the census that is—they will wake up to the fact that some one section of the Church militant lays claim to their bodies, but for aught else neither the Presbyterian nor any other Church gains much by their professed adherence. So Dr. Porter might care for the sympathy of a pronounced Presbyterian; and as by the power of chemistry, opposing forces can be held in solution and made to work harmoniously for awhile, till the blow-up comes, so he may try the experiment here, for the appointment is virtually in his gift. But stay! Many-tongued rumour hath it, that there is yet "another Richmond in the field," a Scotchman too, young too, without a wife (we could soon remedy that defect here in Belfast), with a yacht, and an unknown quantity of ciphers with the figure four before them as his yearly inheritance from his fathers. What such a man can see in Belfast to make him long to pitch his tent here, will be a mystery to you as it is to some of us. But he is a sound Conservative, and a pet of Dr. Porter's. Of his chemical abilities we have as yet heard nothing. But if we are all going to the dogs together, what can it really matter?

It is not necessary to tell you how we are all suffering here from the continued depression in our staple manufacture—the linen business. A curious fact has just come out. A slight revival has taken place, and the first use made of it by the operatives is to demand from the masters an increase of 10 per cent. on their wages! Between the depreciation of stock, and the injury to machinery by either half-time or total stoppage, the employers have really lost terribly. And yet they are so uneasy as to what may lie behind this demand of the workers, that they have yielded rather than run the risk. Side by side with this, on the Sunday nearest to Guy Fawkes' Day, we had, in some of our churches, special "gunpowder" services, when the Orangemen—that is, the ignorant, unwashed Tory masses—were exhorted to be true to their traditions and their colours! Can you do nothing for us in the way of disseminating a little common-sense among our *canaille*, who, by the bye, threaten to increase upon our streets, if not on our hands? One of our members, largely engaged in the Baltic timber trade, has long cast an envious eye on the iron ship-building yards of Messrs Harland and Wollff. On the Antrim coast—that firm is on County Down side—preparations for a new yard are being actively carried on, and several of the local magnates are largely interested in its success. The prospects are so good, that yet a third is to be attempted shortly by a Scotch company (from the Clyde, it is said); but if you put these three together you will see the large additional number of operatives who will be poured into the town. Give these men a mere cuckoo cry and a vote, and need you wonder, not five per cent. of them being Roman Catholics, that the Athens of the North returns two Tory members to Parliament? As yet no Liberal is mentioned in connection with the next election. A change of some sort is desirable, for the plain truth about Ireland is just this. Tory management of our land questions has left the owners of estates on as bad terms with their tenants as ever; the religion of the country consists in each sect viciously watching the other; and the lapsed masses are lower and more degraded than they were. The educational enactments have met no one real difficulty, and satisfied no one really earnest man. You may have noted how the now notorious "surplus money" has grown into a bone of contention. The Church of Ireland is laying claim to a large slice for the augmentation of the incomes of the poor incumbents. Should this request be granted, as it probably will, if the present, or any Tory Government remain in power, naturally enough the Presbyterians will follow suit, and you have there the germ of every evil which you in England associate with the word endowment, only under some other name. A third proposal you may not have heard of. No less than to *eat* it. With the distress actually existing and certain to increase in the south and west, it is proposed to lay out a considerable sum of this said surplus in the purchase of food for the poor. Pigs and potatoes will at once occur to your English mind. Add to all these the fact that the Sunday Closing Bill has not materially altered the drinking habits of the Irish people—that they have in fact changed the *day* and kept the *bane*—and tell us, Have we much reason over here to be loud in our expressions of gratitude to a Tory Government? A change at least would be worth trying—and you do not hope for it more earnestly than some here are doing.

M. B. M.

M. JULES FAVRE AND THE THEOLOGICAL FACULTY OF PARIS.

The *Evangéliste* of Nov. 13 furnishes us with an account of the inauguration of the new buildings erected by the Government for the Protestant Theological Faculty of Paris, together with a textual report of the speech made by M. Jules Ferry, Minister of Public Instruction, on the occasion.

The editor of the *Evangeliste*, the Rev. Matthew Lelièvre, who was present, both describes the proceedings and gives us his own impressions from what took place. The site of the edifice is on the Boulevard Sirago. The scene was truly magnificent. Air, light, and space are distributed with prodigality to which the public have not been accustomed in Paris. The class-rooms, yards, garden, and students' rooms are perfectly contrived, and those must be very difficult to please (says the writer) who are not ready to avow their gratitude to the Government of the Republic for the handsome housing given to the Faculty. "From this point of view Protestantism has never been spoiled by the Governments which went before the present, and her gratitude towards a reparative Power was very naturally expressed in the discourse of the honourable and learned Dean of Faculty."

Nevertheless, our outspeaking contemporary takes the liberty of thinking that the thankfulness of the learned speaker went a little beyond bounds, and that he was too forgetful of the past; that a Faculty of Theology is not only a University establishment springing from the State, but also a school in which the Church prepares her future ministers, who ought to be attached to her by an intimate tie. But the writer in the *Evangeliste* reserves his

criticism on such points until the discourse of M. Lichtenberger, otherwise most interesting, shall appear in an authorised and printed form. For the moment, he takes pleasure in pointing attention to the passage in which that gentleman showed, "not without some courage in presence of a freethinker," that the State has need of religion, and that if the day of great churches is passed, the time is come to give a place even greater to true religion in individual lives and convictions. He was equally satisfied with the solid and brilliant lesson which Professor Viguié gave on Protestant preaching in the sixteenth century. This address, which gave due prominence to the names of Calvin, Beza, Varel, and Vizet, and was as rich in matter as ingenious in construction and eloquent in delivery, was frequently interrupted by unanimous applause.

But the speech of the Minister was the event of the sitting. Mingled with the lively curiosity which the expectation of it excited among all, there were the fears of "more than one" lest M. Jules Ferry should glide into things disagreeable to Evangelical ears. Such fears were not wholly unfounded. The Minister said neither all that some feared nor all that others hoped. He said enough, however, to give room for serious reserves in the interest alike of true Liberalism and of church rights. The Minister's drift is not far to seek when he spoke of "that sectarian spirit, exclusive and jealous, which is the dwarfishness and, if I may venture to say, the rickets of the religious spirit and the caricature of the Gospel"; nor is it difficult to know what he means by "large Liberalism" and "sound tolerance." We are not much reassured, we confess, when we hear him declare that "faculties are not faculties of sect but faculties of State." We greatly fear that what he disdainfully calls a "faculty of sect" is not simply a faculty which should seek to abide in communion of faith with that church whose pastors it is appointed to train.

After a eulogy, surprising from the lips of a Republican Minister, on the authors of the law of "Germinal, year Ten," M. Ferry complimented them on having judged that "it was impossible for the State not to be interested in a social fact so important, so big with consequences, as the recruitment of the priesthood." It must be confessed, remarks our contemporary, that, if such was their intention, they make but little proof of that "practical wisdom" for which the Minister gives them credit. "The recruitment of the Catholic priesthood, the only priesthood which it concerned social interests to watch, is accomplished in effect, not by means of faculties watched by the State, but by means of seminaries directed exclusively by the bishops; whence it results that Protestants alone have suffered from shackles not made for them." M. Ferry, in fact, claims for the State the right to teach theology, and by a double title, as guardian of the terrestrial city and of human knowledge. That kind of teaching must be closely watched, not only to prevent it from subverting the rights of civil power, but also to secure for it a scientific character! Elsewhere, indeed, he was pleased to say it is no part of the State's duty to "fix dogma." "It is a question of frontiers," he added, "and one not so clearly settled as to leave no room for contest between Church and State." But who does not see, that under pretexts like these, matters of dogma may be intermeddled with, and the door be opened to the gravest conflicts. However, it is needless to say more when M Ferry has summed up his views in two words, "Supremacy and Dependence"—the supremacy of the State and the dependence of the Church?

THE HOUSE OF COMMONS.

A lecture on this subject was delivered on Thursday last by Mr. Carvell Williams, before the Plaistow Young Men's Association. It abounded in information relative to the building, the forms the habits of the House, the mode of passing bills, the "whips," the reporters, and other legislative matters, and was enlivened by entertaining anecdotes and personal reminiscences.

Referring to the hard work now imposed on conscientious members, the lecturer said that it had to be carried on under needlessly harassing conditions, was often done badly, and produced very meagre results. The evil had increased since the present Government came into office, but was really chronic; and the fact was that, while the House of Commons undertook to reform every other institution in the country, it would not reform itself, but was the most timidly Conservative body in the world. It adhered to ancient methods with reverential tenacity. It sat for six months at a stretch, and then the Ministry was left free from its control for the rest of the year; it sat, too, in the months of the year least fitted for intellectual labour, and turned night into day, to the injury of the health of members, and to the injury of legislation also. Another irrational characteristic of the House of Commons' proceedings was the extent to which they were determined by the chances of the ballot, which sometimes gave priority to bills and motions for which the public cared little, and hopelessly shut out others of interest and importance. Individuals and small minorities could obstruct, or control, the business of the House to an almost ludicrous extent. Various proposals had been made to simplify the forms of procedure—to refer certain measures to "Grand Committees," and to prevent the labours of a session being thrown away on bills which had to stand over until the next session. These changes would all be more or less efficacious, but would be quite inadequate unless Parliament were relieved of some of the business which now overwhelmed it. It discussed everything, and also attempted to legislate about everything; instead of handing over private bill legislation, and legislation of a purely local and minor kind, to new, or local, tribunals or bodies. Nothing short of radical changes would prevent a renewal of the occurrences of last session; when measures of importance were rushed through the House of Commons, in the early hours of the morning, without adequate discussion, and in the absence of the reporters; while a Conservative House of Lords, abandoning its functions of revision, submissively passed *en bloc* all the bills sent up by the Commons which a Conservative Government had resolved should become law. Mr. Williams closed by alluding to the responsibility resting upon electors at the coming general election, and the gravity of the issues then to be decided. On the motion of the Rev. D. Alexander, he received a hearty vote of thanks for his most instructive lecture.

CEYLON ECCLESIASTICAL GRANTS.

We learn from the Ceylon *Observer* that the Kandy branch of the "Association for the Abolition of Ecclesiastical Grants in Ceylon" has issued a statement on the subject of these grants in relation to the general taxation of the people in the island. After reciting various sources of income and the reason for such creation of "public money," it lays down the principle that *public money must be used in the public service, and not for private purposes.* It then proceeds to indicate the various Government departments which are properly maintained out of the public revenues; but, applying the same test which has been applied to them to the ecclesiastical department, it is argued that that department is a private and not a public affair at all, except in this respect, that the benefit is private, while the general public are concerned only in paying for it. It is asserted, say these Kandy friends of religious equality, that the endowed sects are a public benefit. But so each religious sect in Ceylon might say of itself, and such an opinion would as much justify the Government support of Buddhists, Sivites, Mahomedans, Roman Catholics, Wesleyans, and Baptists, or any other religious denomination in Ceylon, as the support of the Episcopalian and Presbyterian sections of the Christian Church. Moreover, the plea that the religion thus supported is for the benefit of the people is also met by the fact that the sense of the injustice of taxing poor Buddhists and others for the support of the religion of a handful of rich Christians counteracts whatever good those few Christians might do if they were clear of that injustice, and valued their own religion enough to pay for it. The question is then put, What return do the people of Ceylon generally get for the 140,000 rupees per annum spent in ecclesiastical grants?

If it is pleaded, as it sometimes is, that the grant is necessary in order to provide Government *employés* with religious services, that plea is answered by the fact that very many of them do not belong to the subsidised sects and those who do belong to them are very well able to support them. They number among their members the wealthiest people in the island. On this account, then, we believe this grant to be unnecessary and calculated to cause those who take it to be regarded by others as a guilty of gross injustice. If it be urged that this grant is needed for missionary purposes, as those who receive it at present seem to think, then the Government must be charged with making use of this department for proselytising Buddhists, Sivites, Mahomedans, and the thousands of Christians in Ceylon who do not belong to the small wealthy subsidised sects. And this, in spite of Her Majesty's Indian proclamation of neutrality, which should certainly apply with as much force to Ceylon as to India. The grant is not only unnecessary but very unjust.

The sense of this injustice is deepened by a glance at the following table, which gives the numbers of the taxpayers professing the various religions in the island who are thus compelled to supply the Government with the means of undermining their own faiths:—

Buddhists	1,520,575	These are taxed to support the churches of 13,480 Episcopalian and Presbyterian Christians.
Sivites, Vishnuites, &c. .	465,944	
Mahomedans	171,542	
Roman Catholics . . .	184,399	
Protestants.	55,649	
Other religions. . . .	2,957	
	2,401,066	

It is no answer to say that the amount of the grant *is small.* The question is one of justice or injustice. A person appropriating to himself even one hundred rupees of public money would not be allowed such a plea for a moment. Besides, the very poor find it hard to pay even light taxes, and when that tax is unnecessary and unjust it becomes additionally grievous. The money might be used in some work that would be of great public benefit. When it is remembered that the ecclesiastical grant is larger than all the grants in aid given by Government for the support of the 730 grant schools which do most of the public instruction in the colony, and in view of the increasing demand for schools, it will be seen that the money could be well applied to purely unsectarian purposes, and give a good return to the taxpayers. There are also other necessary departments of the public service which could be supported or greatly strengthened by such a grant. Another difference between the ecclesiastical and the other Government departments is this, that while the others are under Government control, and are amenable to law and the regulations of the service, this department is neither guided nor controlled by the Government. It has been said already that the taxpayers have a right to expect that the Government as the public treasurers should guide and control the administration of the public funds, and the working of the departments on which these funds are spent. The Government is either unable or unwilling to exercise this power in the subsidised churches. If a church is subsidised by the State, which, we submit would be wrong in any case, then the Government should take the direct control of that church and become responsible to the people for the use of their money. And we ask, is the Government just in thus providing a sect of Protestant Christians with the means of proselytising, and interfering with the faiths of Her Majesty's subjects in Ceylon, over whom it does not exercise authority? Is the Government just in giving the people such a return for their outlay? What is the return which the taxpayers get for their money? If they are not of the 13,480 favoured with Government patronage, but belong to the 2 386,000 Dissenters, they must submit to be called by hard names, to have their creeds undermined and an offensive slight put upon them and their religions, through the medium of Government patronage and public money. As to the history of the agitation the statement says that "attention has been called to this matter both in the British Parliament and in the Ceylon Legislative Council, with considerable success. In the former place the motion met with such support from Parliament, and called forth such an expression of opinion on the part of the English public in regard to the injustice of this ecclesiastical grant, as to warrant us in believing that another petition to Her Majesty and another such discussion in Parliament would lead to the abolition of these unnecessary and unjust subsidies.

"The three Eurasian and native members in the Ceylon Legislative Council united in a very strong protest against the grants, and supported by His Excellency Sir W. H. Gregory, K.C.M.G., the late Governor, the Hon. Sir C P. Layard, then Government agent for the Western Province, and the Hon. W. W. Mitchell."

THE WESLEYAN MISSIONARY SOCIETY IN BRITISH GUIANA.

The *Royal Gazette*, a journal published at George town, British Guiana, contained on Oct. 21 an official advertisement on the subject of a loan to the Wesleyan Missionary Society of the colony. The Court of Policy had resolved "that this Court authorises an advance by way of loan to the Wesleyan Missionary Society in British Guiana of a sum of 19,200 dollars, and sanctions the said sum being raised by means of the Public Loan of British Guiana and charged thereto, provided that the repayment within eight years of the said sum with interest thereon at a rate sufficient to save the public funds from loss is secured in such manner as the Governor and the Court of Policy may consider necessary." The advertisement then proceeds to define the "Ordnance," or, in other words, we presume, an Order in Council. By this it is enacted that:—

1. It shall be lawful for the Governor to authorise the Receiver-General to advance for and on behalf of the colony by way of loan to the Wesleyan Missionary Society in this colony the sum of 19,200 dollars (say 4,000*l.* sterling).

2. It shall be lawful for the Governor to cause the said sum of 19,200 dollars authorised by this ordinance to be advanced as aforesaid to be raised under the provisions of the "Public Loan Ordinance, 1879," provided always that the bonds issued thereunder for this purpose shall become payable within eight years from the time this ordinance comes into operation.

3. The Wesleyan Missionary Society in this colony shall be bound to repay to the colony the said sum of 19,200 dollars in eight equal annual instalments of 2,400 dollars each, together with interest thereon from the time when the said loan is made at the rate of 6 per cent. per annum on the whole amount at any time remaining unpaid, and the first of such annual instalments shall become due and payable on the 31st day of December, 1880. . . . . .

4. The Attorney-General for and on behalf of the colony may recover by summary execution any amount of principal or interest due in respect of the loan hereby authorised to be made which is at any time due and unpaid, and a statement purporting to be signed by the Receiver-General of the amount then due to the colony in respect of the said loan shall be received in all courts of law as *primâ facie* evidence that the amount therein appearing to be due is due and payable.

5. The preferent lien of the colony for securing the repayment to the colony of the loan authorised by this ordinance, with all interest thereon, shall continue and remain in force on the property of the Wesleyan Missionary Society in this colony specified in the schedule to this ordinance . . . . until the whole amount of the said loan with all interest thereon shall have been fully paid, together with any expenses that may be incurred in the recovery thereof.

6. This ordinance shall come into operation and take effect on the publication thereof.

Is it worthy of the numbers, wealth, and influence of the Wesleyan body to be placed in so humiliating a position as this in a colony where they are promoting Christian mission work?

A telegram from Berlin states that Richard Wagner has published a pamphlet on vivisection, in which he inveighs against physiologists for inspecting the nerves of animals when they might learn so much more from the eye.

MR. GEORGE CLARKE, FOUNDER AND PROPRIETOR OF THE LI-QUOR TEA COMPANY.

(From House and Home.)

We are writing in part of the premises first used for publishing purposes by John Cassell; the late John Cassell, we had almost written, but that he still lives in the elevating stream of literature for ever flowing from the great publishing house he founded. Few men left a deeper mark on their age than John Cassell We read of him coming to London in 1838, a raw Lancashire lad, with all his belongings contained in a coloured handkerchief. He was known as the "Manchester Carpenter" at the various temperance meetings which he addressed in a rough and uncultured manner, but with an earnestness indicative of his genuine attachment to temperance views. For several years John Cassell was an active itinerant advocate of teetotalism. He saw, however, that the mere preaching of abstinence was but the initial step, and that something more was needed, and with a great sagacity he projected two strong counteractive forces to the inducements to intemperance—harmless beverages and educational literature.

He set up in Fenchurch-street an establishment for the sale of tea and coffee in packets and tins, and these were supplied to agents throughout the country, and in the premises now occupied by *House and Home* he commenced, as publisher, by the issue of his *Working Man's Friend*, a periodical, useful in itself, but notable as having been the pioneer of the vast mass of literature, all educational and elevating in its tendency, subsequently issued from the press of John Cassell, or that of his partners and successors, Messrs. Cassell, Petter, and Galpin. His packet tea was useful in stimulating and extending the trade, and in increasing the use of the harmless beverage, while his books and publications have been important factors in the education and elevation of the people during the last generation.

John Cassell perceived the value of the two agencies of progress, tea and books, and did more than one man's work in bringing them within the reach of the masses. But the idea of uniting the two, of making the dietetic article tea, while it administers to the creature comforts of the people, carry with it, as it were, the healthy stimulant of food for the mind—literature—so that wherever the one goes, by a law as certain as that of gravitation, the other follows, was reserved for Mr. George Clarke, the founder and proprietor of the LI QUOR TEA COMPANY.

Mr. Clarke has been in the tea trade for many years, and some three years ago the idea struck him of devising a scheme for presenting a volume by some standard author with every three pounds of tea purchased. He reflected that while "to the multiplication of books there was no end," ye that by the operation of the School Boards throughout the country a new generation was growing into life with an increased capacity for reading—a generation educationally capable of reading and appreciating the best works of our best authors. This presented a grand opportunity for the distribution of sterling literature, as a taste for the pure and elevating once implanted is seldom obliterated. Besides which, literature of a pestiferous kind was increasing and this, if read, would render the work of the School Board only a questionable benefit. Having had considerable experience in the tea trade, and being a good buyer of an article the purchase of which requires fine taste, good judgment, and great discrimination, Mr. Clarke devised a plan under which the public could be supplied with sound genuine tea, of fine flavour and quality, at a price as low or lower than that charged by ordinary dealers, while at the same time the retail purchaser would receive standard books as bonuses and the agent a remunerative profit.

Naturally, the question would arise, under what name shall the new project be floated? For, although the great English bard has asked, "What's in a name?" still the matter is one of considerable importance. The name should be in a measure descriptive of the thing for which it stands, and although the term LI QUOR TEA COMPANY may at first appear inappropriate, still, when we remember that the usage in the tea trade with all careful buyers is to "liquor" the samples submitted for sale to them, it is easy to understand how Mr Clarke, foreseeing that success would depend upon the quality of the article sold rather than on any adventitious circumstances, and that success could only come by the exercise of the utmost caution and care in the initial step of purchasing, having resolved to "liquor" all samples before buying, hit on the happy expedient of dividing the word by a simple hyphen, and thus produced the appropriate and suggestive cognomen—

THE LI-QUOR TEA COMPANY.

The name itself is a guarantee to the consumer that a sample of each parcel of tea bought has been submitted to the "liquor" test.

The palate of the tea-drinker is capable of cultivation. In some districts within the United Kingdom, a rough tea is preferred; in others, a taste for a finer flavour prevails; in one locality green tea is popular, in another black is most held in esteem. Again, in some regions the tea with leaf unbroken is alone popular, while in others it is used broken and reduced almost to a powder. It is a business and an art so to blend the various kind of teas as to meet these tastes, and we cannot expected to reveal what are valuable trade secrets. But we may say, as a result of a personal inspection of the establishment on Tower Hill, that we were completely astonished by what we saw during our visit. We looked at the company first with suspicion, expecting little from it but trashy books and bad tea. Our visit was a critical one. We saw the tea emptied from the original packages as received from China or India, and traced its progress through the various processes of grinding (to slightly break the leaf), blending, mixing, weighing, making up into packets, labelling, and finally packing in response to some agent's order. We examined for ourselves the Congou, Moning Caper, Assam, Orange Pekoe, Hyson, Gunpowder, &c., and we were surprised to find only teas of the soundest character being used, while about the quality there could be no question. We have since "liquored" the samples then abstracted for ourselves with the result of amply confirming Mr. Clarke's judgment as a buyer. We have no hesitation in stating that the teas sold by the "Li Quor" agents at 2s. 8d., 3s., and 3s 4d. per lb. are quite equal in quality to the article sold at corresponding prices by ordinary grocers, and in many instances much better. One element of success, then, is secured—*the tea is good*

We now turn to the books; and in reply to a question addressed to him, Mr. Clarke informed us that the customers select their own books, and that the range of choice now extends *to over* 800 *distinct works!* The books most popular (of which most are selected) are the Bible (in the English, Scotch, and Welsh languages), "Robinson Crusoe," "Uncle Tom's Cabin," and cookery books, &c. The works of Dickens and Lytton are very popular, as are also some of the leading magazines. In many cases volumes the retail prices of which are 7s. 6d., or even more, are in stock. The edition of Dickens available is the well-known "Charles Dickens' Edition" and that of Lytton "The Knebworth Edition," both of which sell at 3s. 6d. per vol.

Having seen room after room, and floor after floor, of warehouses, filled with books from floor to ceiling (the stock on hand numbering some half a million of volumes), and having examined the books for ourselves, we can only come to the conclusion that Mr. Clarke possesses equal ability and discrimination in the selection of books and in the purchase of tea, and, consequently, it is no wonder that in little over three years he has 4,500 agents, many of whom are grocers actively employed in selling the LI-QUOR TEA, or that 30,000 HOUSES AND HOMES in our land are made richer each month by the addition of a volume of such sterling worth as those distributed by the LI-QUOR COMPANY.

TO THE READER WHO IS NOT USING LI-QUOR TEA.

Every packet of our tea bears a voucher, and upon completing the purchase of 3lb. the holder is entitled to exchange the vouchers for any book in the company's case.

READ WHAT IS SAID AS TO QUALITY OF TEA.

The Author of "Enquire Within" writes:—

"Messrs. Harrison & Co., Tower Hill, London.

"Gentlemen,—I have tried your Li Quor Tea—given it a good and impartial trial—having no interest in the matter other than my desire to facilitate domestic comfort and promote economy and health. As an old author, whose works upon domestic matters have circulated to an extent of millions of volumes—whose life has been chiefly devoted to the study of household science and the arts of peace, as opposed to the horrors of war—I have no hesitation in pronouncing your Li-Quor Tea to be a genuine and agreeable article, alike worthy of the cottage and the palace. And I regard with especial favour the inducement you hold out to purchasers, by the presentation of really good books, to elevate and gratify the thoughts that are roused to action by the healthy decoction obtainable from your Li-Quor Tea. May book-leaves and tea-leaves extend their comforting alliance through your enterprising instrumentality; and, under the stimulus of the cup that 'cheers but not inebriates,' may the writing of good authors shed noble influences around aspiring minds and loving hearts!

(Signed)

"THE AUTHOR OF 'ENQUIRE WITHIN.'"

READ DESCRIPTION OF LITERATURE

The following is from an article in the leading Christian paper of the country, the *Christian World*:—

"As you enter St. Paul's you read that if you require a monument of Sir Christopher Wren, its great architect, you must look around. The same may be said of the LI-QUOR TEA COMPANY. People may go to Tower Hill and see the warehouses filled with tea and books, they may gaze with wonder on the mixing machine, may admire the quick fingers ever weighing and packing—and the manner in which each little packet is filled up and labelled and marked off is, indeed, amusing; may praise the order and industry everywhere apparent, whether at George-street or the Postern House; may be struck with the business air of the head quarters of the company in Fenchurch-street; but the real trophies of the company, and the best witnesses to its character, are to be found in the agencies scattered all over England, Scotland, and Ireland, teaching temperance and civilisation—the miner in Cornwall, the Manchester cottonspinner, the ploughman of Norfolk, the shipbuilder on the banks of the Clyde, the linen-weaver of Belfast—wherever, in fact, the Anglo Saxon earns his daily bread.—CHRISTOPHER CRAYON."

Write a postcard to LI-QUOR TEA COMPANY simply), London, for a catalogue of books given away, and for name of nearest agent.—[*Advt.*]

HEALTH! STRENGTH!! COMFORT!!!

DR. RIDGE'S FOOD
For INFANTS.
SATISFYING—STRENGTHENING—SOOTHING.

DR. RIDGE'S FOOD
For INVALIDS.
AGREEABLE—DIGESTIBLE—NOURISHING.

DR. RIDGE'S FOOD is the best, and enjoys a larger sale than any other.

DR. RIDGE'S FOOD POSSESSES the FOLLOWING ADVANTAGES over all other Articles of a similar character, viz.:—
Having been cooked, it goes further.
Being in a concentrated form, it is cheaper.
Is made without trouble in two minutes.
Requires no cooking.
Does not cause acidity or wind.
Guaranteed purity.
Gives quiet nights to mothers, nurses, and invalids.
Health! strength! and comfort to all.
As professionally certified, it has saved the lives of many, when all other diet had failed.
Will support life single-handed, either with or without milk, being a Milk Food.
Is put up in sizes to suit all classes, and sold everywhere.

DR. RIDGE'S FOOD.—Mr. W. J. BARKER, of Clearmount, Weymouth, writes:—
"My last six children, aged respectively six, five, four, three, two, and one years old, are such pictures of health, even for this proverbially healthy town, that, each and all of them having been brought up by hand on DR. RIDGE'S FOOD, from the age of two up to eighteen months, I think it only right to send you this spontaneous acknowledgment of its great merit. My name being well known amongst the grocers and chemists throughout the country, this personal attestation to its proved worth, as the best article of diet for young children, may be of service to them when consulted as to the best food by anxious mothers.—Oct. 14, 1878."

DR. RIDGE'S FOOD.—GEORGE B. MEAD, M.D., Licentiate of the London College of Physicians, Newmarket, says:—
"I have great pleasure in stating that Dr. Ridge's Patent Food is a very valuable preparation, especially in cases where the digestive powers are unusually feeble I first tried it in the case of an infant, who was apparently dying from exhaustion and excessive vomiting, all kinds of diet having been tried in vain; as a last resource some of the Patent Food was given, mixed with water, which was retained. The child rapidly improved, and now, after a lapse of some months (during which it has lived on Patent Food), it is quite well and strong.

DR. RIDGE'S FOOD.—A late eminent Physician thus wrote of Ridge's Food:—
"I have examined and tried Dr. Ridge's Patent Food, and find it a very useful thing for children and invalids. It has a great advantage over many articles of diet, by possessing an agreeable flavour, and leaving no acidity behind. I often recommend it to invalids because it is so easy of digestion and so very nourishing, and it contains all the elements essential to growth and repair. For young children, and for those whose digestive powers are impaired by loss of teeth or imperfect mastication, this diet is invaluable."

DR. RIDGE'S FOOD, it will be seen by the foregoing testimonials, is a thoroughly genuine article of diet. Scores of equally valuable documents might be quoted if necessary. Dr. RIDGE'S FOOD makes delicious CUP PUDDINGS for Infants, CUSTARDS for weakly children, delicious PUDDINGS for Invalids. For FRUIT PUDDINGS, PIES, JELLIES, SPONGE CAKES, &c., is UNSURPASSED for those suffering from weak digestion. This Food is also largely used and greatly esteemed for THICKENING SOUPS, SAUCES, BEEF TEA, thus adding to their nutritious properties.

DR. RIDGE was the first to introduce a perfect farinaceous food for infants, children, and invalids, the success of which has brought into the market a number of imitators and vendors of worthless, innutritious, and dangerous preparations, some of which are put forward as being the invention of medical men, although Dr. Ridge was the original and only professional man who really invented, patented, and manufactured under his own personal supervision such a preparation. Purchasers should be careful to see that they get DR. RIDGE'S PATENT COOKED FOOD, as there are several worthless preparations now being offered, and largely advertised to the public, some of which resemble in outward appearance Dr. Ridge's Patent Cooked Food. Others profess to be manufactured under the supervision of medical men. Dr. Ridge's Patent Cooked Food is enclosed in white wrappers, whether supplied in packets or in canisters, and the words, "Dr. Ridge's Patent Cooked Food," are printed boldly thereon, so that none need be deceived or mistaken.

SPECIAL NOTICE.

DR. RIDGE'S ALMANACK FOR 1880 sent post free for 1½d. in stamps.

DR. RIDGE & CO., Royal Food Mills, LONDON.

Published by W. R. WILLCOX, at No 18, Bouverie Street, London; and Printed by R. K. BURT & Co., Wine Office Court, Fleet Street, London.—WEDNESDAY, NOV. 26, 1879.